

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII.

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NEW SERIES
VOLUME XLII. No. 13



Mrs. F. W. Armstrong, our Southern Union President, is one of our guest speakers for the W. M. U. Convention. She will speak twice on our program.



Mrs. Ned Rice, our State W. M. U. President, who will preside over all sessions of the Convention and bring a message Wednesday morning, using as her subject "Values and Vision."

Who's Who and What's What

Pastor J. W. Middleton of Clinton spoke at the early morning Easter service in Jackson Sunday. It was said to be an hour rich in grace.

Mr. Joe Burton, publicity secretary of the Home Mission Board, was a welcome visitor on Blue Mountain College Campus March 20.

The birth rate among Indians in America is said to be among the highest of any population group, 22.3 per thousand. The death rate is 13.7.

First Church, Minneapolis, recently celebrated the forty-third anniversary of the pastorate of Dr. W. B. Riley, in which time more than 7,000 members have been received into the church.

No performance this year of the Passion Play in Bavaria. Cause, men in the army. It is announced that the next will be "in the year following the end of the war."

The annual revival meeting in Lyon Church will be held in May when Pastor B. F. Smith will be assisted by Rev. Howard D. Spell of Drew. Four new deacons were recently elected by the church at Lyon: C. G. Bobo, Harry Vickery, William Staten and A. B. Walker.

In one of the government alphabetical organizations there is a department of "Adult Education." This is intended to give those who lacked early advantages an opportunity to catch up with the procession. As little as you might think it true, there are prominent people in our churches, prominent in business and officers in the churches who know no more about what Baptists are doing in the world, some of them far less than a lot of people in the backwoods who read the Baptist Record. We need a lot of "adult education" in our churches.

Already an effort is being made to prepare the way for the nomination of Mr. Farley for president or vice president, by laying down a barrage charging that bigotry and intolerance are opposing Mr. Farley. The only discussion of this matter which we have seen has come from the friends of Mr. Farley.

If John the Baptist had had access to a good religious newspaper, he probably would not have gotten so downhearted while he was in prison. He got so blue that he didn't know after all he had seen of Jesus whether He was the Christ or not. Just suppose he had known what Jesus was doing, healing the sick, raising the dead, preaching to the poor, etc. But he got his information as passed on from mouth to mouth, and it left him confused.

The School of Sacred Music of Southwestern Baptist Theological Seminary presented its seventh presentation of the musical drama, "Ruth," Tuesday, March 19. Professor I. E. Reynolds, head of the school, wrote the music and Mr. Edwin McNeely, professor of Voice, wrote the words of the drama, which portrays the Biblical story of Ruth. Professor William Barclay, head of the Department of Organ, was the accompanist, and Mr. Wilbur Swartz, of Oklahoma, was manager of production.

In reading a recent book of Dr. J. D. Ray's of Ft. Worth, on Expository Preaching, we came across his criticism of people who make a passage of scripture mean the very opposite of what it was intended to mean. An example was the passage which says, "Touch not, taste not, handle not." And then we thought of this one: Take heed that no man lead you astray . . . ye shall hear of wars and rumors of wars . . . These things must needs come to pass; but the end is not yet." Many people tell you that they are the signs that the end of the world is at hand. Jesus said just the contrary. Jesus certainly taught that he is coming again. We ought to study what he said about it, and preach that, and not what somebody else said about it.

Rev. R. L. Wallace of Raymond is now preaching half time at Salem Church, near Learned.

A number of students of Mississippi College conducted a youth revival at Raymond from Friday night through Sunday night. It began with a banquet. A watch hour service was held at 6:30 A. M. at Hinds County Junior College and a service at the church at ten o'clock. Conferences were held with interested people each afternoon. The services closed at the Junior College Sunday night with a great consecration hour. It was a spiritual revival.

Rev. Felix Arnold, who has been for two years assistant pastor to Rev. Wyatt Hunter at First Church, McComb, has gone to First Church, Winston-Salem, N. C., to work with Pastor Ralph A. Herring among the young people. Brother Arnold has the A.B. degree from Mississippi College, and the Th.M. from the Louisville Seminary, where he was for two years fellow in the department of Church Efficiency. He was also a member of the Seminary quartet. Mississippi loses a good man to North Carolina.

Have you ever watched the housekeeper putting up fruit to be preserved in glass jars? And you noticed that she was careful to have the fruit hot and the jar hot. And she was sure that the jar was filled; there was no place left vacant where the air could be contaminated with germs. It was necessary for the can to be full. In the same way if you are expecting your Christian life to be preserved blameless unto the day of the Lord Jesus, you had better be sure that you are "filled with the Spirit," 1 Thess. 5:23; 2 Tim. 4:18.

In the letter of President Roosevelt to Mr. Myron C. Taylor directing him to go to the Vatican as his representative to the Pope with the rank of Ambassador (as published in the Christian Century) there is no mention of his working for peace, but he is to look after matters about which the president has written the Pope. He is to be the medium of communication between the President and the Pope, "for any views I wish to communicate." And any matters which may come to his attention which he may think desirable. All this pretense of a special envoy working for peace is the bunk, and the facts about it are gradually coming out.

Calvary Church in Jackson celebrated the 28th anniversary of the pastorate of Dr. H. M. King. This is a remarkable record, not only for length of service but of substantial growth. This church was organized less than forty years ago. In the first twelve years there were four pastors. In the next 28 only one. True Jackson has grown rapidly but this church has more than kept pace with the growth of the city. The work here was projected on strongly evangelistic and missionary lines, and the Lord has blessed and honored the labors of his people. They have built three church houses to meet the needs of the growing work. The one now in use was built some ten years ago and ought to be ample for a good many years to come. They have nearly 3,000 members, in spite of the fact that four other Baptist churches have been organized in that part of the city. Dr. King has preached the gospel in great power and love. Recently, as our readers know, he was made pastor emeritus. He has made a lasting contribution to the religious life of Jackson, and has helped many other churches in the state. His gentle wife has made a ministry possible by her Christian devotion.

Sparks and Splinters

It is said that the largest book store in Europe is in Helsinki, Finland. The books most read are on theology, history, and travel, not fiction.

Beginning next Sunday Pastor S. H. Jones at Brookhaven will have Dr. D. I. Purser of Birmingham with him in a revival meeting. Dr. Purser was pastor some years ago at Tupelo, Miss.

Rev. Jacob Gartenhaus, Southern Baptist missionary to Jews, writes, "You will be glad to know that in the past four months there has been an unprecedented turning to Christ on the part of the Jews." Will you join him in prayer for these chosen people.

Editor L. L. Gwaltney says that in Cullman County, Alabama, nearly half a million dollars has been spent for liquor since the state voted to sell liquor, and that nine tenths of it went out of the state. The money for liquor goes out of the state but the wrecks from the liquor business remain in the state.

Calvary Church, Tupelo, will have a B. T. U. training course March 25-29 taught by the pastor and deacons of the church. Pastor S. B. Cooper will teach the book "Winning Others To Christ." Mr. M. E. Leake will teach "Living For Jesus." Dr. W. R. Hunt will teach "A Winning Witness." Mr. Bradford Duncan is director of the Union. Mr. Allison Bell will teach "The Plan of Salvation." Mr. J. N. Thomas, Junior, will teach "Witnessing For Christ."

A few years ago much ado was made over the work of the Catholic League of Decency for their fight against indecent motion pictures. Now the Christian Century says that the League does not oppose any pictures made by the Big Eight companies, apparently having an agreement with them that no pictures offensive to Romanism shall appear. Decency is not their object but protection to Roman interests. And you will find that the pope's concern is not primarily for peace in the world, but for protecting the interests of the Roman Catholic church. They blessed the aggressive war against Ethiopia, and the war of Franco against the established republican government of Spain.

Concerning the appointment of Mr. Myron C. Taylor as President Roosevelt's representative to the Pope, The Presbyterian says editorially: "As a self-respecting Presbyterian, I dare not keep silence on this matter. The Government of the United States has no right to enter into political negotiations with any church. The president has no right to appoint an ambassador save only by and with the advice of the Senate. For the life of me I cannot see why a church which calls itself Christian should rejoice over and connive at this illegal appointment of an ambassador. Were the Pope an entirely honest man, he would say to the head of our Government: 'Mr. Roosevelt, I cannot be a party to this back-door scheme. I shall welcome an ambassador from the United States if and when he comes regularly appointed and duly accredited.' Let us have done with Jesuitic casuistry that the end justifies the means."

We can have a good deal of sympathy in these changeable times with a little boy about four years old who was sitting across the aisle from us in a railroad passenger train at the station in Jackson. There was another train on each side of us. After a little the train on the right started pulling out. The little fellow jumped delightedly in his seat and shouted, "We're going! We're going!" only to find that we were standing still and the other train moving out. In a little while the train on the other side started moving out and he repeated the performance. In a few minutes our train started moving. He was uncertain this time, and looked up at his mother and asked, "Mother, is this us?" Amid the rapid changes and the confusion of our times, we are often uncertain as to who is moving and which way we are going. But we shall do well to look up to "the Father of lights, with whom there is no variableness, neither shadow that is cast by turning."

Judson College in Alabama was authorized to raise \$35,000 for emergency needs. So far only a small part has been secured. It is likely the campaign will close April 1.

Newton: One addition, congregation overflowed into the balcony. Glee club from East Central Junior College gave cantata "The Living Christ" at the evening service.—R. A. Morris.

Dr. M. E. Dodd who sponsors the Pastors' Conference meeting just before the Southern Baptist Convention, asks for suggestions as to subjects to be treated at the conference in June in Baltimore.

Next Sunday, March 31, is Mississippi Day in the Sunday School of the Southern Baptist Convention. Brother pastor and superintendent what are we going to do about it?

Many friends sympathize with Mrs. Austin Crouch in the death of her mother Mrs. W. E. Oldham, in Birmingham, Ala. Dr. Crouch was once pastor at Corinth, Miss. He and his wife are affectionately remembered in Mississippi.

The Watchman-Examiner concludes an editorial on the muddling of our government with the pope in these words: "With the record of Austria, Portugal, Spain, Albania and Ethiopia—to say nothing of the Vatican's endorsement of Italian Fascism—before us, American Christians may feel certain that a Vatican initiated peace will be the graveyard of human rights and liberties."

Dr. Everett Gill says in an article in the Biblical Recorder: What a change in church architecture there would be were we to plan for an Adult Infant Department in our Sunday schools, in which our successful bankers, lawyers, doctors, professors, businessmen, society and club women, who know so much of the things of this world, and so little of "the rudimentary principles" of the kingdom of God, could study again their A B C's!

Dr. Edward Hughes Pruden, pastor of the First Baptist Church of Washington, D. C., will be the preacher on the Church of the Air program Sunday, March 31st, at 10 A. M. Eastern Standard Time. The program will be broadcast over the Columbia network and will reach all parts of the United States. The splendid First Church choir, under the direction of Harwood Hall, Westminster Choir College graduate, will sing. Ruth Reumann Hall, the gifted contralto of the choir will be heard in the solo, "The Lord's Prayer," by Malotte.

One of the meanest exhibitions of depravity is the exploiting of the ignorance of the underprivileged by people who take advantage of people who can't help themselves. It used to be said that planters and other employers of labor took advantage of negroes who knew nothing of figures, and who could not read and write, to cheat them of what was due them. And then we had the low order of politician who was in hog heaven when he could stir up the ignorant masses with poorly concealed lies and drive them to the poles like cattle. And we have today Baptist preachers and some who are not preachers who stir up the folks who never read a respectable religious paper, misrepresent the Lord's work and the Lord's people and lead them astray blinded by prejudice. They had them apparently in Paul's day. Yes, in Moses' day too, for Jannes and Jambres are old hands at the business. You will find their pictures in the third chapter of Second Timothy.

Ever had the experience of climbing a flight of steps in the dark? You don't know exactly how many there are, and you proceed with hesitancy and uncertainty. You can't put your foot down firmly and so your muscles cannot exert their proper strength. It's a tiresome and sometimes dangerous experience. And that's about the way with the folks who are undertaking the office of spiritual leadership, and are uncertain in their faith. They have questions and doubts about this and that in the Bible. They are halting between two opinions. They are feeling their way in the dark. They are blundering blind men trying to lead the blind. About the sorriest spectacle we know in the world is the groping of religious leaders who are uncertain as to what is true in their religion. May the Lord send them light, or remove them from places of leadership.

EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge, Biloxi

Every Christian Should Know the Spirit of Life. He should know that of all the springs from which people get pleasure and satisfaction every one, save one, will soon dry up and refuse to give joy, peace or hope. He should know the springs which are temporary and the one which flows on forever.

In 2 Peter 2:17 the Lord mentions some springs which have already dried up. He says, "These are springs without water, clouds that are driven by a tempest," and he is referring to preachers and religious leaders who have no message from God. People look to them for instruction, direction and comfort, but they have none to impart. The Word of truth is the water of life which refreshes the souls that receive it, but some do not have the Word of truth to give. People go to church or go across the state to a convention or conference expecting a refreshing shower, but often the speakers are only clouds filled with wind, driven by some tempest, using lofty expressions which have a great sound but little sense, and the people return home drier and more thirsty than ever.

Youth is a spring, a source of pleasure to every one who lives. In Youth there is optimism, joy, delight. It is a joy just to breathe, to run, to play, to see things, go places, do things, to sleep, to dream, to grow, to be alive. But as delightful as youth is its reservoir is soon exhausted and this spring dries up. To some it is even now only a thing of memory.

Health is a spring which gives joy, strength and gladness. To know that your body and mind are fully developed, free from disease and defect and are working harmoniously, is a source of joy. But this too is a temporary spring. No man's body is so strong that it will not be weakened by disease, accident or age, and no woman's figure is so graceful or features so beautiful but they will be distorted and blighted by the cares of life.

Another spring from which flows joy and delight is human friendship. Nothing is so heavenly and delightful as friendship. Many who no longer drink from the springs of youth and health are finding their comfort and joy in friends, but as time passes these friends, all of them, are going to be removed. Misunderstandings sometime separate friends. Sometime they are separated by distance so they can no longer enjoy the companionship, the confidences and intimacies one with the other as they long to do. Death is doing its part to cause this spring to dry up.

The spring which to a stranger appears to be the source of greatest and most lasting joy, but which in reality is one of the quickest to dry up, is riches. Those who drink from this spring enjoy it for a while, but find that money cannot buy any one of the finer things of life. It can put a youthful complexion and figure on the body, but it cannot restore or keep alive the vigor, enthusiasm, optimism, powers and enjoyments of youth. It cannot give to them the power to enjoy the beauties of nature. It cannot buy love, friendship or companionship. It is a spring which dries up very quickly.

These are the sources of joy and strength to the people of the world: youth, health, friends, money, but their reservoirs are limited and they shall all dry up and leave those who are trusting to them hopeless and floundering like fish out of water.

There is a spring which gets its supply from the throne of God and which will flow on forever. Its waters satisfy in the days of youth, manhood, womanhood and old age, and are only sweetened by affliction, weakness, poverty and death. Jesus said, "The water that I give shall be in you a well of water springing up into everlasting life," and you may have it for the asking.

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Rev. Chester Quarles of Montgomery, Ala., accepts the position as Associate Secretary of the Baptist Training Union and will go to Nashville April 15.

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FACING THE BALTIMORE CONVENTION

L. R. Scarborough

There are vital matters that face our people as we think of our next Convention at Baltimore. Matters of great concern press on us. If I may, I will itemize them.

1. First I would say that all the brethren should see that the Hundred Thousand Club subscriptions and renewals are made and that every church, and as far as possible every Baptist will do his or her duty in this matter. Pastoral leadership in this matter is of very great importance. Many things dear to us and to our glorious name and the causes we represent hang upon the loyalty of our people and the leadership of our pastors in this significant and far-reaching matter.

2. We all feel now deeply that much of the successful achievements of the denomination depend upon increasing loyalty to the Cooperative Program and the causes involved in it. The churches are not giving as much as they should in this matter and I hope the spring round-up will greatly increase the funds to all the causes of the cooperative movement.

3. We are in the season now of revivals in the cities and larger churches. Many simultaneous meetings are in process or in plans; and I would urge the brotherhood to give themselves most devoutly and compassionately to this major task, in order that a revival of gracious proportions will be had in every church. We must get in the persistent habit of a perpetual crusade for souls in all the ways of evangelism—mass evangelism, great Pentecostal revivals, organized evangelism, domestic evangelism, and especially personal evangelism. Christ meant that every one saved should be a witness, and He guarantees His power to witnesses when the Holy Spirit comes upon them. This period of the spring revivals will be followed by summer revivals in the rural sections and in the smaller town churches and in the great open spaces and in the neglected sections of cities. We must be persistent and alert in making preparation to see to it that every area of our Southland is touched by organized effort to win people to Christ. Baptists are baptizing people, and that means that they are winning, seeking, searching, going after the lost daily and all along. I urge that all the leaders in the churches, in the states and in the associations shall give their best to this crusade for souls. Let us go to Baltimore in a great spirit of evangelism and go from Baltimore out to the great open spaces in every nook and corner of our land to bring the lost to Christ and build His coming, constructive kingdom.

4. We will remember that there are great, vital matters that we are to face at Baltimore. The editors will doubtless lead us in a great, forward movement to greatly increase and multiply the subscriptions to our Baptist papers. Nothing is more vital than this. We ought to make it the definite, determined aim to have at least a half million subscribers to our papers. They ought to be going to a half million homes, and it is devoutly expected and hoped that under the leadership of our editors this matter will come to the attention of the Convention in such a constructive and promotional way that a great movement will be on, and pressed along with our crusade for souls, to greatly enlarge and increase and bring to major importance the matter of our publicity.

5. We will remember that we are to face, in a prayerful, unified, constructive way, the report of the committee concerning the World Council of Churches. The committee will soon publish its recommendations, and as president of the Convention and as one whose very blood has been in the cause of Baptists for more than a generation I would urge our people to be prayerful, seeing this report, whatever it will be, in the largest and most harmonious and constructive way, that nothing shall be done that will impair the spirit nor divide the forces of our Convention. I believe that Southern Baptists are more unified today on the imperial tasks of Jesus Christ than ever before, and we should come to our Convention in the spirit of prayer and intercession, with a whole-

hearted purpose to find and to do the will of Christ, and do it in such a way that unity and aggressiveness and militancy of our brotherhood shall be promoted around the world.

6. We must not forget to emphasize in the deepest and highest and most significant way the cause of missions, from our own hearts out to every man that is lost and away from Christ. The awful conditions we face in a war-angered world demand the best mission passion, the most interceding intercession, the most unified, constructive, generous, self-denying attitude toward a lost world. In many lands when war clouds have flown we have to meet desolation and wrecked civilization, and Baptists need to get ready, and gloriously ready, to meet this situation. Not only is this true of the outside world, but it is doubly true of our own homeland and state and associational work. We cannot win the lost world outside to Christ like we should unless our homeland is saved and unified and organized for worldwide effort to win the lost to Christ. All the interests of the churches and of the associational, state and southwide organizations need to have the very best attention that we can possibly give in getting ourselves ready for the greatest forward, militant movement we have ever known among our dear people.

I trust that the brotherhood in large numbers will attend the Baltimore Convention. Maryland and all the eastern section are going to get splendidly ready to receive multitudes of our people. Churches should send their pastors and the pastors should carry caravans of their members with them, and let's crowd to the very doors the hospitality of our great eastern city, and let's make Baltimore, Maryland and all the East feel the trend of a mighty, constructive, conquering army for Jesus Christ. Let's meet and greet each other in great numbers, in prayer and faith and self-denying service in the dynamic city of Baltimore!

—BR—

CHRIST IN COLLEGE

David E. Guyton

—O—

Does Christ go to College? To your college? Do you ever run across him out on the campus? Does he ever drop in for a word with the Dean? Do you ever see him in the President's office? Does he go to faculty meetings? Does he have a way of quietly slipping into the class room to look, to listen, to learn?

Maybe, you remember vaguely that you once sensed his presence at chapel. Possibly you recall a consciousness of his vivid personality at some particular prayer meeting or during some thrilling revival.

Of course, you never even thought to look for him, cheering and shouting at some football game, showing a thrill of genuine satisfaction during some formal dinner, or maybe, in the midst of some glamorous social function, vibrant with laughter and love and song.

Well, Christ goes to college where I am teaching, here in Blue Mountain College, down here in the Deep South, at the top of the State of Mississippi. Christ used to be here, back when I was a student among the college girls; and during these thirty-four and a half years since I joined the faculty, Christ has been regular in his attendance at the chapel hour, has never missed a single faculty meeting, has always been a familiar figure in the office of the President, by the desk of the Dean, and has graciously passed from class-room to class-room, guiding, inspiring and leading, day by day.

I find him out on the campus, sometimes wiping tears from the eyes of a homesick college girl, sometimes, smiling among the campus flowers, sometimes, joining in the light-hearted laughter, the scraps of songs and glowing with pride over some fresh campus acquisition, or gladdened by some campus game.

Christ is as real to me in Blue Mountain College as Mother Berry is real to me. Maybe, Christ likes to come to Blue Mountain College because he loves Mother Berry so much and be-

cause she loves him so. When I was only a little boy, I used to spend a great deal of time in Mother Berry's home, because Lowrey Berry was my best friend then. Lowrey Berry is president of Hillman College now, down at Clinton, Miss., and when I have been at Hillman, I have found Christ down there, too.

Way back before I was born, Gen. Mark Perrin Lowrey, Dr. J. B. Gambrell and Jesus Christ met together out under a shade tree by an old country church not far from Blue Mountain, Miss. It was at that meeting, Blue Mountain College was born. I am just as sure Christ was there as I am that General Lowrey and Dr. Gambrell were there. I used to go to old Academy Baptist Church when I was a little boy. I was out there to speak at a Thanksgiving service two or three years ago. Christ was there, too. I am certain he was there.

No; I did not see him with my physical eyes. Neither did I see Bill McElroy with my physical eyes. But Bill was out there just the same. Maybe, I had better remind you that I have been blind since I was a boy of twelve. But people see with their minds and with their souls. I saw Bill McElroy as clearly that Thanksgiving Day as I ever saw him before I went blind. And I saw Christ plainly, too.

Certainly, I am not a preacher. I never felt a moment's urge to preach or to be a foreign missionary, or to do any other so-called "definite" religious work.

I am just a college professor. And I have been writing for newspapers and magazines for most of my life. For seven years I have been a bank president, and bank presidents and journalists are not generally rated as religious zealots. I am not a religious zealot. Really, much in formal religion appeals only lightly to me.

But Jesus Christ is as real to me as life is real to me. He is as real to me as my wife is real to me. Oh, no; I don't pretend to know a great deal about Jesus Christ and I know little or nothing about theology. Sometimes, I wonder if we do not lose sight of the real Christ because of our theological terminologies.

Christ was down at our annual shareholders' meeting the other day, too. When Christ quits attending these business meetings, I am going to resign from the board of directors.

For several years, I have been teaching a Sunday school class, meeting each Sunday morning at the local railway depot. I have never failed to find Christ in that waiting room. If he ever drops out of that class, I am going to resign there, too.

What I crave most for my men and boys down at the depot and what I covet most for my Blue Mountain College girls is that Christ be as real to them as he was to the people of Palestine, as real as he was to Peter and James and John.

What the world needs today more than any other thing is a clear awareness of the reality of the Christian religion. Even devoted followers of Jesus Christ seem to feel that they must go to some church house to look for Christ. Certainly, they frequently find him there. But they need to find him just as truly and just as definitely in their homes, in their places of business, in their offices, out on their farms, in their shops and wherever they happen to be.

That is what a Christian college is for. If people will learn that Christianity is a matter of seven days and seven nights out of each week of every year, then wars will cease, international ill will shall give way to a real good-neighbor policy and practice, and the Kingdom of God shall begin to function in full power on earth.

Does Christ go to college? To your college? Does Christ live in your home? Can he be found there at all hours of the day or night? Does he sit down with you and your family at every meal? Until our college boys and girls get a clear and positive consciousness of the living presence of Jesus Christ in college, so clear and so definite, that they will take this impression back home with them and will make this awareness of Christ the keynote of their own hearts and homes, the task of the Christian College shall remain inadequate and incomplete.

EDITORIALS

THE HOLY SPIRIT AND THE GENTILES

Just before His death Jesus had a long conversation with the twelve in which he opened his heart to them, and told them all they were prepared to hear. See John 13-17. But there was much that they were not yet prepared to hear. He said, "I have many things to say unto you, but ye cannot hear them now. Howbeit, when he the Spirit of truth is come, he shall guide you into all the truth." One of the things which they were to learn of the Spirit, was that Jesus' mission was not to be confined to the Jews. Paul says that this truth was made known to him by revelation through the Holy Spirit. It was made known to Peter in the same way.

Both of them were hard to convince. They did not wish to believe it. It went against every natural feeling in them and all their training. They thought it went against their religion. But men some times mistake their prejudices for their religion, whereas these are utterly contrary to each other. And after they were taught of the Spirit, it was not always easy to follow the leading of the Spirit. But the Spirit is a patient teacher.

The Spirit of God chose Peter as the first one through whom the gospel was to be preached to the Gentiles and through whom they were to receive the Holy Spirit.

It was the Spirit who said to Peter, "Behold three men seek thee. Arise and get thee down and go with them, nothing doubting, for I have sent them." The Spirit of God does not work at cross purposes. He works at both ends of the line, with the messenger and with people to whom the message goes. In this case he seems to have had more trouble with the preacher than with the man at the other end of the line. It took a vision thrice repeated. It took a voice from heaven to start Peter out on the mission; and even then he wouldn't venture without taking half a dozen men along with him. But there are times when it is well to have witnesses along, for he was called on the carpet about it when he got back.

Peter proceeded cautiously all the way through. It was a new situation to him and he was feeling his way along. God did not tell him all at once. "One step enough for me," for him or for any of us. "Lead kindly light." He asked carefully of the messengers before he left Joppa why they had come. They told him very little, but enough for him to go along with them. And when he got to Caesarea he was still cautious. He did not allow Cornelius to "kiss the pope's ring," not kneel to him. He talked with Cornelius as he went in and was doubtless surprised when he got in and found quite a company of people. He still was uncertain as to how to proceed, and asked their reason for sending for him. He listened with his ears wide open.

And then his eyes opened wide and he saw things that had never entered his mind before. Then he told them some things which he had learned to his astonishment: that God is no respecter of persons, but people of all nations are included in his purpose of Grace. He began to thaw out. He responded in his own soul to the expanding vision of the grace of God. He began to tell them about Jesus, a thing which he had never intended doing. His heart warmed as he proceeded. He told them what he knew personally about the Lord Jesus. He came of course to speak of his death, and of his resurrection. It was a simple and sincere story. It was only what he knew of his own personal experience and association with Jesus. It could hardly be called a sermon in the present day sense of the word. No, it was far better than that. He told them of how Jesus went about doing good; of how when he was going away he charged them to preach to the people, to testify of the judgment to come. The Old Testament prophets were quoted to show that through His name every one that believeth on Him shall receive remission of sins. What a simple story. No wonder some called it

"foolishness" to think that men could be saved forevermore by such a simple story.

But Cornelius and those with him had been listening with their hearts in their mouths and their souls in their ears. While Peter yet spoke the Holy Spirit fell on all them that heard the word. The flood gates of heaven were opened wide; the accumulation of grace in the great reservoir of God's love was loosed by the faith of those who heard, all done without consciousness of it, or what would come of it. Heaven came down their souls to greet and glory crowned the mercy seat. Heavenly fires broke out in their souls. The Holy Spirit "fell on them." From above in great power and demonstration swept the Spirit of God through the assembly, and their tongues were loosed.

People know when the Holy Spirit comes. And they were amazed, Peter and they that came with him. They were not looking for anything of this kind. They "magnified God." They had a better, a bigger conception of him than ever before. They had learned something of the height and depth and length and breadth of the love of God. The glory of heaven had come to earth. Men on earth had been lifted into the heavenlies. O the depth of the riches both of the wisdom and the knowledge of God. How unsearchable are his judgments and his ways past tracing out. Rom. 11:33.

But there is no confusion. Peter knew exactly what to do and what to say. "Can any man forbid the water?" Notice the water. That was always the next thing when people had come into the kingdom of God. That these should be baptized. God had signalized their salvation by the seal of the Holy Spirit. It was proper that they should signalize it by putting on Christ by this ordinance, which showed their death to sin and new life in Christ.

CAN'T BE GIVEN

When James and John asked for the places at the right hand and left hand of Jesus in his kingdom, He said, "It is not mine to give." There are some things which cannot be given. They cannot be secured as a generous donation, as a free gift from some good friend who has position of authority or influence. They just cannot be attained that way. Political and personal favors may be bestowed on men in the world's business, but the things most worth while cannot be gotten that way.

You may buy at a counter goods to make a dress and it will be wrapped up and delivered to you on the spot. But you can't buy at the counter the artistic skill to make a dress, and have it wrapped and delivered to you in the same way. You may go to a music house, pay \$1,000 down and have them send a piano up to your home. But you can't get the ability to transform this instrument into the music of Bach or Beethoven by purchase or gift in a transaction involving an hour's time. The only person we ever heard of who could make music without long study and practice was an idiot, a Negro known as Blind Tom.

The things that are of most value, that have personal and permanent value are those which you attain by long and perhaps severe discipline. You can buy school books in five minutes, possibly have them given to you free, but you can't get an education that way. It's a long, long way to graduation day, as well as to Tipperary; and lots of discipline and hard work in between.

Marble and diamonds and opals and all precious stones took a long time to make. You can make mud pies in a few minutes, but it took ages and volcanic fires to make diamonds. You can dig iron ore out of the ground in a comparatively short time; and you can convert it into pigiron with relative ease. But if you wish steel for the fine arts, it must go through the furnace.

Even so when James and John asked lightly, if not politely, that they might have the places next to Jesus in His kingdom, He said, "Can you drink the cup that I drink? Can you be baptized with my baptism?" They little understood what

it meant then, but they learned by trying experiences later.

There is no quick and easy way to glory, to the attainment of our best as the children of God. You had better begin early, work constantly and hard, and be willing to suffer with Him, if you expect to be glorified with Him, to reign with Him. We are all too apt to seek an easy way to glory. This is not God's plan. Jesus constantly taught the contrary, and the experience of all the apostles confirmed His teaching—

Sure I must fight if I would reign
Increase my courage Lord;
I'll bear the toil, endure the pain,
Supported by thy word.

EPHESIANS — THE POINT OF CONTACT

Have you ever stopped to inquire why the letters of Paul and James and John and Peter found in the New Testament are read and treasured today, being regarded as guides and instructors in matters of religion. Why should these remain when most of the literature of that time has perished? Why should these stand out as spiritual instructors to our generation when we repudiate the ethics of their contemporaries who wrote for their generation in Rome and elsewhere? Why should we place the writing of these apostles of the Lord Jesus in a wholly different category from those of Josephus for example? That we do, and the world does is beyond question. The writings of these men are among the best sellers today when not one in a million ever reads Josephus.

The reason is in the words which Paul uses in the opening verse of his letter to the Ephesians, and in all his letters: "Paul, an apostle of Christ Jesus." We are not interested in what Paul as an individual or a private citizen has to say, but we have a life and death interest in what he has to say as "an apostle of Christ Jesus." That title makes all the difference. What Mr. Brown has to say on the street to me as a man can be received or rejected as suits me. But when Mr. Brown speaks to me as a policeman, or sheriff—that's another matter. If I have sense enough to be responsible and any desire or disposition to do right, I will not only listen to what he says, but will do what he says. What Mr. Smith says to me as a man in private life may be of interest or it may not, but when he hands down a decision from the supreme court of the state of Mississippi, that is authoritative and final.

Paul did not write to the saints at Ephesus because they were old friends with whom he wished to keep up friendly fellowship; nor because he had a lingering friendship as a former pastor. He approaches them officially as "an apostle of Christ Jesus." That makes all the difference in their obligation to hear and do what he says. When Mr. Kennedy goes to the court of St. James in London he does not pay a social and friendly call. He speaks as the representative of the government of the United States of America. And because Paul and John and James and Peter wrote as apostles, delegates, ambassadors, of Christ Jesus they spoke with the authority of the Lord behind them, and that is the reason their words are valuable for our age and for every age. He that resisteth the power, withstandeth the ordinance of God, Rom. 13:2. When we read Paul's letter we are not dealing with the word of man. It is not an interesting study of an old letter, it is listening to the living word brought by a messenger of God. Paul's introduction of himself as "an apostle of Christ Jesus" can mean nothing less than this.

And his addressing the letter to the "saints that are at Ephesus" is on the ground that they are amenable to divine instruction. A saint is one who belongs to God, and so is sanctified in Christ Jesus. He is one who has voluntarily surrendered to God and has said "Speak, Lord, thy servant is listening; or as Paul himself said, "What shall I do Lord?" Here is the point of contact, between God's messenger and God's servant; between one who has asked God to speak to him and one whom God has commissioned to

speaking for him to write, also Paul speaks and our ears of the line. direct connection.

"The faith for saints, who not of themselves to God today's coming in God God speaks

Duncan: will be with April 7. H.

Dr. O. C. welcome to response w Louisville

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Lexington a ten-day Church. T Belton, T with pow Chastain, C. camp v tions to t liams.

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speaking for him. The same spirit who inspired Paul to write, also impresses the child of God to hear. Paul speaks into the mouthpiece of the telephone and our ear is at the receiver at the other end of the line. If we are "in Christ Jesus" we have direct connection, and there is no trouble in hearing.

"The faithful in Christ Jesus is another name for saints, but it carries also the idea of people who not only in the past have committed themselves to God, but who have a present living, vital, today's contact with God. They both are trusting in God and can be trusted by God. And so God speaks to them."

—BR—

Duncan: Rev. John Joyner of Americus, Ga., will be with us in a two weeks' meeting beginning April 7. H. J. Logan, pastor.

Dr. O. C. S. Wallace will make the address of welcome to the Southern Baptist Convention. The response will be by Dr. W. Hersey Davis of the Louisville Seminary.

Duncan: The Duncan Baptist Church is glad to report the largest Sunday School attendance in the history of the church on March 17. There were 113 present with four 100 per cent classes. There were 35 men present in the Men's Bible Class.

We have just completed a Sunday School Study Course at the Lambert Baptist Church. The book studied was "Looking at Learning." Our teaching force was 100% in attendance. There were 17 enrolled in the class and all of these will receive awards for having completed the course.—R. W. Porter, Pastor.

Lexington: Rev. Barney Walker recently closed a ten-day meeting in the Lexington Baptist Church. The singing was led by Ray Walker of Belton, Texas. Surely these men were endowed with power from on high. With Pastor Judson Chastain, they held frequent services at the C. C. C. camp with 56 professions. There were 15 additions to the Lexington Church. Mrs. J. F. Williams.

Jones County Brotherhood: The Jones County Associational Brotherhood will hold its regular quarterly meeting with the Summerland Baptist Church, Monday evening, April 1, at 7 o'clock. The Ellisville Brotherhood will have charge of the program. All churches in Jones County are expected to be represented, and churches in nearby counties are invited to send their men. The Summerland men will have charge of the 30-minute social and fellowship period. Harry Smallwood, president.

Rev. Sam P. Martin of Murray, Ky., and brother Joe Canzoneri helped Pastor H. C. Chiles in a revival meeting in Barboursville, Ky. Dr. Martin brought "splendid spiritual messages." Brother Canzoneri says: "The attendance and the spirit of the services were fine throughout the two weeks. A goodly number united with the church both by letter and baptism. I was deeply impressed by the well planned, continual, evangelistic program, and it is no band wagon, high pressure affair of this church. I was deeply impressed also by the large number of men attending all the services. Brother Chiles is one of the finest young ministers of the Lord and he is leading the church in a New Testament manner."

This writer when a small boy heard Dr. S. Landrum preach a sermon on the text, "Lead me to the rock that is higher than I," Ps. 62:2. We remember nothing of the sermon except the text and the face of the man who preached. That was a good while ago, but the words of the text have rung in our ears through all this time. A rock is the symbol of permanency, unchangeableness and safety. It is like a storm cellar when a cyclone is on. In Palestine there were storms and shifting sands. But David says, "Thou hast been a refuge for me, a strong tower from the enemy. I will dwell in thy tabernacle forever: I will take refuge in the covert of thy wings." Often today when the storm is on we find a hiding place from the storm in the presence of God. Every generation of Christians has found it so, and will to the end. See how many times David speaks of God as a rock.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

In last week's Record was published on page 8 a list of churches in which every woman made a contribution to missions during the past year. AND nearly all of them were EVERY FAMILY churches. The Record does help. Pastor, when you promote the Record, you help your work.

—O—

Taylorsville

Rev. H. B. Benton, pastor at Taylorsville, lets no grass grow under his feet. During the Home Mission Week of Prayer he supplemented the usual program with preaching services each night. And the Home Mission offering amounted to \$50.00. A baptistry has been built in the church and to add to the beauty of the auditorium a large picture of the River Jordan has been painted. The Ministers' Retirement Plan has also been adopted. Brother James Hudson is the Sunday School superintendent and a good one. The B. T. U., led by Miss Trudie May, and the W. M. U., led by Mrs. M. P. Hopkins, are doing good work. Pastor Benton is hoping to lead his church to join the more than 400 other church in Mississippi that have adopted the EVERY FAMILY Plan.

Smith County now has subscribers listed as follows: Taylorsville, 5; ROSE HILL, 33; Goodwater, 2; ZION, 10; BURNS, 11; Polkville, 3; Sylvarena, 2; Pineville, 1; Trenton, 1; RALEIGH, 30; R. F. D. Mize, 6.

—O—

Hermanville

Rev. R. A. Tullos is pastor at Hermanville and those Hermanville folks believe in their pastor. Several said so. Interest is growing. Plans to locate their pastor on the field are being made. Mrs. Lee Davis leads the W. M. U. and hopes to do even more this year than last. Brother Hooker Ray Boren is the Sunday School superintendent. He has a good organization though the severe weather has hampered the school. However, things are picking up. They hope to have the EVERY FAMILY Plan in operation very soon.

Claiborne County's Record readers are listed as follows: PORT GIBSON, 33; Hermanville, 1; UNITY, 13.

—O—

Short Creek and Providence (Yazoo County)

Short Creek Church, H. B. Speights, pastor, and Providence, Frank Robbins, pastor, held a joint ordination service for several recently elected deacons. They asked us to preach the ordination sermon and we tried. The service was held in the Short Creek Church with the following program:

Song.
Announcements.
Song.
Prayer.
Examination of Deacons.

Song.
Ordination Sermon.
Ordination Prayer.

Fellowship (Those present giving the hand of cooperation to all deacons and preachers present.)

Song.
Benediction.

The new deacons were: Short Creek, Lee Lammons and S. D. Harris; Providence, Davis Hester, W. G. Kinard, Marlin Kinard, J. J. Miller.

Short Creek already has the E. F. Plan and Providence has adopted it. Several expressed their appreciation of it and of the Record.

Yazoo County has subscribers listed as follows:



Rev. D. A. Hogan, Pastor, Purvis Baptist Church. Read his sane article below giving first-hand information on a timely subject.

—O—

HOGAN APPROVES PLAN

—O—

Dear Brother Goodrich:

Our church adopted the E. F. Plan, and we began receiving the Baptist Record last December. I find that the Record has done at least three things for us, as follows: First, during the extreme cold and rain of January and February our attendance held up remarkably well. Second, the interest and enthusiasm of our people is increasing. Third, our finances are holding up remarkably well. AS YOU SAY, THE RECORD IS NOT A CURE-ALL, BUT IT IS A GREAT HELP. (Caps ours.)

Your very truly,
D. A. Hogan,
Purvis, Miss.

ANDING, 16; CONCORD, 24; BETHLEHEM, 16; R. F. D. Benton, 6; BENTONIA, 46; HEBRON, 33; EDEN, 19; HOLLY BLUFF, 28; Yazoo City, 16; BLACK JACK, 50; Phoenix, 1; Valley, 1; SHORT CREEK, 50; Providence, 6.

—O—

HERE'S PROOF

Laurel First Church: The church budget of \$300.00 per week was adopted this year and \$340.00 per week subscribed with 510 subscriptions, 210 members signed the tithe's pledge voluntarily. During February the offering through the regular channels was \$313.14 more than the budget, and in addition \$375.00 was contributed for special objects. This is an E. F. church.

—O—

Our sisters of Senatobia report the largest attendances ever at their observance of the Week of Prayer for Home Missions, as well as the best free-will offering and a splendid series of programs. Such good reports are to be expected from an E. F. church.

—O—

The loyalty crusade at Parkway Church, Jackson, reached a high spiritual tide Sunday, March 3. The house was overflowing at both preaching services. There were nine additions to the church, and the largest offering in the history of the congregation. The E. F. does help.

—O—

Pastor R. A. Morris says that Newton Church is having large crowds, and the interest growing in church loyalty crusade. W. M. U. had the largest attendance ever at week of prayer, and offerings went beyond goal. The E. F. Plan is not a cure-all, but a good pastor's assistant.

—O—

Mrs. Lee Merrill, treasurer of First Church New Albany, tells us that in spite of bad weather, all obligations of the church have been met so far this year. The church is in the midst of the loyalty campaign, the attendance at all services has been increased. The E. F. Plan helps at New Albany.

Pastoral Problems

By Norman W. Cox

"The Piously Self-Deceived"

Rarely do we find people who are better than they think they are, although occasionally there are such. There are multitudes who claim to be more righteous than they are, if their righteousness is to be judged by their outward attitudes and acts.

Jesus warned of the danger of spiritual self-deception.

Unmistakeably, we have a great many people in our churches who have never been converted who seem not to be disturbed about their situation. They have had their hours of emotional enjoyment, they have made a confession of faith and been baptized. Here and there they have done, in their judgment, some good deeds. Their experience of salvation is built upon a very frail foundation.

When we try to awaken them we run into many problems.

We need to make the effort. The only effective way I have ever found of dealing with such people is not to accuse them of their true condition, but to lead them to discover it for themselves.

One is by getting them to read the Bible. The second is to show them their own sin in someone else, as Nathan did David, and then bring them to see that it is their own image which they behold in a mirror. We do our best work here in dealing personally with people in a way that does not charge them with things, but startles them to an awakening.

ANOTHER DEPARTMENT

I. E. Reynolds

Evangelism, missions, teaching, training, woman's work, brotherhood and student organizations—finances—all are important phases of our denominational work, and each is represented by some board or department composed of an efficient personnel whose business it is to promote and develop that particular activity. Yes, Baptists have realized the importance of attending to the work through boards and departments and practically every phase of Baptist denominational activity involving promotion and education is developed and maintained in that way.

Music comprises approximately one-third of every church program, regardless of its nature. Next to the preaching of the Word, music is the most vital part of the program. To say that the one without the other is incomplete would not be placing too much emphasis on the importance of music in the program of evangelism and preaching. Yet by a study of the recent South-wide Church Music Survey (by Dr. E. P. Alldredge of the Department of Statistics, S. S. Board, Nashville, Tenn.) we find that the ideals and standards of the average church music program are far beneath those maintained for the other phases of church and denominational life. There is no provision whatsoever made by any denominational agency through which the individual church may receive aid for the improvement of its music program.

The time has arrived for placing a Church Music Education program in our denominational department work, it is believed by the writer. Along with the other phases of educational endeavor, it will do much to aid the churches in reaching higher planes of efficiency in worship and service. The Scriptural injunctions and examples in the Bible are as imperative and clear for an effective music program as they are for an educational program. However, to compare the effort, the interest and the money put into each by Southern Baptists is to learn that the music program needs recognition and an organized group to lead in its improvement. It is only by way of such a department authorized by the Southern Baptist Convention that an improved music program can be promoted and fostered suc-

CATHOLICISM UNMASKED

J. W. Shepard, D. D.

There are many people in our evangelical churches in the United States who think that the Roman Catholic Church is just another denomination. But the high authorities of that church would be the first to resent a classification. It is time that our people who love the truth about salvation and are deeply interested in the souls to be saved should wake up to the true nature of Catholicism and its inevitable and logical outcome wherever it prevails.

There are two principal ways of coming at the truth about this historic church: first by a study of its fundamental historic creed as formulated in the "decrees of the Council of Trent" and the other by examining the outcome of its work in places where it holds full and complete sway over the masses for a sufficient period of time. Jesus Christ urged that his disciples should "beware of the leaven of false doctrine" and Paul insisted that we should "try the spirits" and not be deluded. A falsehood is not true by being hoary with age and we should examine the preaching of all as did the Bereans the preaching of Paul to see if it is in accord with the Scriptures. A complete examination of the Catholic system of doctrine would call for several articles, and an examination of the "fruits of the system" in history, ancient and modern, would call for other articles still. But the unmasking of the falsity of the fundamental tenets which sum up in the one phrase "salvation by works or sacramentalism" will at least point out the peril which a previous article called attention to of the whole Negro race of eleven millions, to say nothing of the continued and increased domination of hundreds of thousands of foreigners within the bounds of our United States and the vast uninformed masses of the "underprivileged" of our land. The effort of Catholicism is being directed today especially toward this class and the high political circles as has always been its traditional policy.

Our consideration of the doctrines of Catholicism must be brief, but is based on their fundamental creed. One is impressed with the evangelical character of their decree concerning Faith which, like Paul's proverbial huckster, puts the better looking fruit on the top in the basket, while the defective doctrines follow and are less observed at first. In decreeing the limits of the Scriptures the Church included the apocryphal books which are the source of all sorts of doctrinal errors as that of salvation by alms and merit of oft-repeated rote prayers. The oral tradition of the church is placed on a par with the Scriptures and serves to cover them up and conceal their true meaning. There is no "private interpretation" or reading of the Scriptures by individuals for themselves, (decrees of the Council of Trent, Schaff's Creeds of Christendom). Original sin transmitted by heredity is to be eradicated by the system of the baptism of the infant, through grace conferred in the act, Concupiscence which is observed in the nature of the growing child after baptism is not to be considered sin. Justification is not by faith alone (as by Luther's interpretation) but through baptism (the laver of regeneration). Repentance they hold to be penance according to the Vulgate and not according to the New Testament Greek where the word means an inward change of mind and heart. The "instrumental cause of justification is the sacrament of baptism" by which the gifts of faith, hope and charity are infused (magically). The "virtue and efficacy of the sacraments" are not to be doubted. Justification is confused with sanctification and may be increased by good works. Here is a vital error, since, contrary to Paul's

cessfully. The interest and response on the part of the pastors and their churches that have come during the recent years cause the writer to believe that such a department would be welcomed and appreciated.

Our Baptist churches need help from the denominational forces in this matter of music improvement. Can we exclude this important emphasis from our program and do our best work in winning the lost and training them for service?

Galatian epistle, it makes salvation to be by faith plus works. Many may fall from justification and be restored through penance and sacerdotal absolution.

The seven sacraments confer (magically) grace and virtue. They are to be administered by the Church, outside of which there can be no salvation. The baptism by water is the work (opus) that confers the grace of salvation in the act (in operato). No non-Catholic can perform this rite. Consequently, no non-Catholic can be saved. In the Eucharist the wafer when blessed by the priest is changed into the "body, blood, and soul and Divinity of Christ" and confers grace in the act of eating (magically). It is adored as God in the Mass. To those who have lost the grace of salvation after baptism the sacrament of penance brings restoration through the acts and penalties imposed by the priest in the act of the Church. This doctrine is wholly alien to the idea of repentance which is the New Testament doctrine. Metanoiein means change of mind and Metamelein a change of heart. These are the two Greek words rightly translated repentance. Even "bad priests" can forgive sins as ministers of the Church. Extreme unction is another sacrament which in the hands of the Church is believed to work a magic change in the forgiveness of sin. Others of the seven sacraments also confer saving virtue and grace. This is salvation by the magic and not by a living union with Christ. The use of the Eucharistic wafer in the Sacrifice of the Mass is the core of worship in the Church. This is a daily repetition of the sacrifice of Christ—his body, blood, soul and divinity. But the Hebrew Epistle points out clearly that Christ is the only and eternal priest as against the human (Catholic) priesthood and He offered himself as the eternal sacrifice once for all, not to be repeated. The Sacrament of Orders, on the contrary, maintains a human priesthood with unlimited powers over the subject masses, both spiritual and in many places temporal.

We conclude with but a brief glance at the practical outcome of the Catholic system in places where it has prevailed for centuries. Personal observation during some years of the practical outcome in Brazil, S. A., revealed the fact that there was no knowledge of personal salvation in the individual except in the very rarest cases. There was universal ignorance of the Bible which was withheld from the people. When Bible Societies of the Protestant and Evangelical churches scattered the Scriptures, Catholic priests and bishops gathered them up as far as possible and burned them in public demonstration of their disapproval. Private reading of the Bible was not permitted. Careful observation of the lives of many students, hundreds of whom studied with us consecutively for years, revealed complete ignorance of the Word of God, in many cases even as to the existence of the Bible. A study of the worship in the churches revealed the lack of any idea of real understanding of the things there said in Latin or done in ceremony. When there was any explanation given on rare occasions, it was the most utter misinterpretation of the text of Scripture. For instance, "I am the bread of life" referred to the Eucharistic wafer to be taken in the mouth by the communicant. Four hundred years of complete control of education by the Catholics in the country had left from 80 to 90% of the people utterly illiterate. As for moral conditions, standards were scarcely better than in Pagan countries. As for religion, the most abject superstitions prevailed in the vast districts of the Interior and inexcusable ignorance in even the Federal Capital where there was 50% of illiteracy. Catholic schools in general administered a minimum of instruction and a maximum of religious exercises of the formalistic type, obliging young children to kneel for long periods and repeat by rote extended prayers which they did not understand. Numerous other details might be cited, but enough! The conclusion is that the system does not have in it a vital faith and a valid salvation. It does not prepare a family for funerals! Death is a tragedy unspeakable in the Catholic family!

Miss

"LOVE

"And daily they cease Christ."

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Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship * Serve * Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

I

Several expressions of appreciation have come from leaders over the State, thanking us for recent facts given about the work. They feel it will be helpful.

It concerns Mississippi Baptist work. It concerns our Lord's work. We went all over the state giving opportunity for questions in practically every meeting. Many were asked. We invite questions also through the mail. In the pastorate we repeatedly wrote Dr. Gunter asking for first-hand information. We always received it. You will receive it from us and in fine spirit. We always tried to ask questions in the right spirit. Somehow we always got along that way.

The following interesting letter come along under date of March 15th:

"Since the Baptist Record Day I have tried unceasingly to locate a carping critic, but to no avail.

Information desiccates a carping critic or a chronic knocked as much as radium devastates the early growth of cancer."

Watch out brother—that word "dessiccates"—please use Mississippi Baptist language hereafter.

II

It seems to have been always true. If one manifests loyalty, in unusual degree, to Christ and His Cause, others think that one funny.

On Pentecost the enthusiastic devotion of the disciples caused them to be charged with drunkenness. Acts 2:13.

Look at Paul recounting the story of his conversion. Acts 26. A governor thinks him raving with madness (v. 24).

Today if one speaks up for Jesus and His work he has "gone crazy on religion," "Lost his head," "Acted very foolishly," ad infinitum.

III

Your Advisory State Stewardship Committee is considering the following thirteen suggestions. Maybe we need another to make it a double perfect number. Who will make it?

1. "Thus saith the Lord" Stewardship of Substance Emphasis, September-December. Putting the emphasis upon what God says about it.
2. Study courses in Stewardship.
3. Associational stress. One message on Stewardship at annual Association.
4. Tracts on Stewardship generously distributed.
5. Stewardship revival of some days in each church.
6. Catalog Scriptures on Stewardship calling on some 75 persons to help. Lead the people to covenant to do what they find God Almighty asking.
7. Challenge our 272,000 to aim at putting into the Cooperative Program for all Causes an average of 3c each per week. This would put into the work of Christ beyond the local church \$420,000 and more.
8. Contact churches giving nothing to Cause of Christ last year, beyond the local church, with the aim of leading them into being in reality Missionary Baptist Churches.
9. Challenge every church to contribute to all Causes through the Cooperative Program.
10. Encourage every church, however small, to make a Spring and Fall offering to all missions.
11. Find out how many pastors tithe. (This suggestion came from a pastor member of the Committee.)

12. Determine and declare it if true, God in His Book only commends those who bring into His service somewhere between 10%-100% of income or possessions with 10% as basic minimum. Rebellion against God Almighty should end NOW.
13. Promotion of the Storehouse Plan of the Bible for cash, produce and possessions.

IV

We have been trying to get Brother Hamlet and Brother Sollie Smith to write something on "God's Storehouse" experiences. Both promise to do so later.

It was great to get a bit of testimony from Brother Smith in person. He says "It increases spirituality. We expect conversions in the winter time. When professions occur we do not wait until summer to baptize but teach the folks by having more than one baptismal service a year. Cash offerings grow. The spirit of the church is helped. 'God's Storehouse' is written on the store room. God gets some of the corn that the hogs, and horses have been getting. It is Scriptural."

We want more of that!

A comparison of receipts is suggestive. The jump came in September with the tithing—storehouse program. The offerings were through the Sunday school.

	1938		1939
Jan.	\$ 54.65	Jan.	\$ 71.14
Feb.	29.01	Feb.	22.62
March	48.27	March	41.27
April	50.12	April	48.94
May	58.36	May	47.44
June	43.73	June	51.73
July	54.17	July	54.94
Aug.	51.29	Aug.	47.60
Sept.	58.89	Sept.	103.28
Oct.	84.05	Oct.	114.77
Nov.	59.40	Nov.	102.52
Dec.	45.35	Dec.	146.83
Total	\$637.29	Total	\$853.08

V

A Correction

In the issue of March 14, 1940, page 7, the references I Corinthians 11:16-33 and 12:10 in each instance should have been II Corinthians.

VI

A pastor was in the office recounting problems and victories. Once the odds were so great he asked his wife "Is it worth while?" He was facing opposition in the work from the inside on Scriptural issues. He knew every Christian should have voted "yes" for the Word. His wife replied, "We just can't fail Him in this matter!" They went on to victory. What a testimony he now gives!

VII

Some folks will tell you everyone is leaving just about everything religious. At the Louisville mid-winter Bible Conference, word was given local people that they could not be cared for at the morning and afternoon hours. Standing room was at a premium, a loud speaker carried the messages up stairs where many more heard but could not see the speaker.

At certain meets at Ridgecrest the number has to be limited!

Yes, we occasionally see a crowded house of worship!

VIII

Pastor W. A. Bell at Parkway rejoices over the fruitage from God's plan. Every deacon for two years has been a tither. Here is the covenant:

"For God and a Greater Parkway and that our building may become a realization this year, I hereby promise to prove God in the matter of bringing 1/10 of my income into the treasury of this church for the period of three months."

One hundred signed voluntarily on one Sunday. Many of the other six hundred will come in.

Offering doubled the first Sunday. It went from \$40 a Sunday less than two years ago to \$200 and recently to \$400 on Sunday.

A letter postmarked "South Pittsburg, Tenn.," would indicate that brother Joe Canzoneri is singing in a meeting there March 10-22, with Rev. N. V. Underwood preaching.

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

I

PUT OFF TOWN

"Did you ever go to Put Off Town,
Where the houses are old and tumble down
And everything tarries and everything drags
With dirty streets and people in rags?"

"On the street of Slow lives old man Wait
And his two little boys, named Linger and Late,
With uncleaned hands and tousled hair,
And a naughty little sister named Don't Care."

"Grandmother Growl lives in this town,
With her two granddaughters, called Fret and Frown;
And old man Lazy lives alone
Around the corner of street Postpone."

"Did you ever go to Put Off Town
To play with the little girls, Fret and Frown?
Or go to the home of old man Wait,
And whistle for his boys to come to the gate?"

"To play all day on Tarry Street,
Leaving your errands for other feet,
To stop or shirk or linger or frown
Is the nearest way to this old town."
Comment: Join the Now Club NOW. Move out of "Put Off Town!"

—o—

Now Club:

We list the following Certificates:

No. 135 for \$36, member Clinton Church, (McLaurin, field worker).

And: No. 264 for \$36, and No. 265 for \$36, each from a member of Tylertown, (secured by D. A. McCall).

Again: No. 266 for \$36, member of Salem church in Walthall County, (secured by D. A. McCall).

Also: No. 98 for \$36, member of McLaurin church, (Fagan, field worker).

Still others: No. 85 for \$50, No. 137 for \$36, No. 273 for \$36, No. 274 for \$36 each from a member of First Church of Jackson, (McLaurin, field worker).

And: No. 86 for \$50, and No. 75 for \$100, each from a member of Church at Clarksdale, (McLaurin and Hightower, field workers).

Another: No. 136 for \$36 member Terry, (McLaurin and Hightower, field workers).

Still another: No. 138 for \$36 from a member at Moorhead, (McLaurin, field worker).

And: No. 139 for \$36, from a member at Inverness, (McLaurin, field worker).

Others: No. 4 for \$36, No. 5 for \$36, No. 6 for \$36, No. 7 for \$36, No. 8 for \$36, No. 9 for \$36, No. 10 for \$36, No. 11 for \$36, No. 12 for \$36, No. 13 for \$36, No. 81 for \$100, and No. 82 for \$100, each from a member of Calvary Church of Tupelo, (Patch, field worker).

Another: No. 37 for \$100, member Meridian Southside, (Farr, field worker).

And others: No. 275 for \$36, and No. 276 for \$36 both from a member of church at Newton, (secured by D. A. McCall.)

And again: No. 212 for \$36, No. 214 for \$36, No. 215 for \$36, No. 216 for \$36, No. 217 for \$36, No. 218 for \$36, No. 219 for \$36, No. 220 for \$36, No. 221 for \$36, No. 222 for \$36, No. 223 for \$36, No. 224 for \$36, and

No. 102 for \$50, No. 103 for \$50, No. 104 for \$50, No. 105 for \$50, No. 106 for \$50, and

No. 115 for \$100, No. 130 for \$100, No. 131 for \$100, No. 132 for \$100, each of these from a member of Clarksdale, (Hightower, field worker).

And: No. 39 for \$100, No. 41 for \$100, and No. 160 for \$36, each from a member of Oak Grove Church, Lauderdale County, (Farr, field worker).

And: No. 38 for \$100 from a member of the poplar Springs Church, Lauderdale County, (Farr field worker).

Mississippi Woman's Missionary Union

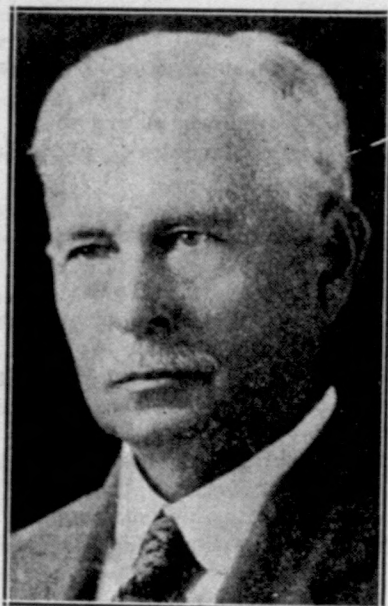
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President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
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W. M. U. CONVENTION, APRIL 2-4



Dr. P. I. Lipsey, editor of the Baptist Record, will bring a missionary message Tuesday evening on the subject "I Am Debtor."

Junior Girls' Auxiliary Camp Schedule For 1940

- Dist. 1—July 23-25—Castalian Springs, near Durant.
- Dist. 2—June 13-15—Castalian Springs, near Durant.
- Dist. 3—June 27-29—University of Mississippi, Oxford.
- Dist. 4—July 1-3—Blue Mountain College, Blue Mountain.
- Dist. 5—June 24-26—Legion Lake, Louisville.
- Dist. 6—June 10-12—Clarke College, Newton.
- Dist. 7—June 20-22—Miss. Woman's College, Hattiesburg.
- Dist. 8—June 17-19—Percy Quinn Park, McComb.

These camps are for girls 9-12 of age and their counselors. Each counselor bringing five or more girls to camp will be entertained free at camp. We plan to have a counselor's class, taught by one of the outstanding girls from our W. M. Training School. Make your plans now to attend. The expenses at each camp varies just a bit, because of local expenses; running from \$2.00 at some to \$2.25 and \$2.50 at others. Counselors will receive detailed information soon concerning these camps. These camps will be directed by the District Young People's Leaders.

Junior Royal Ambassador Camp Schedule for 1940

- District 1—June 10-12—Castalian Springs, near Durant.
- District 2—June 10-12—Castalian Springs, near Durant.
- District 3—June 27-29—University of Mississippi, Oxford.
- District 4—(Plans incomplete)
- District 5—June 24-26—Legion Lake, Louisville.
- District 6—June 13-15—Clarkco State Park, Quitman.
- District 7—August 5-7—Camp Dantzler, near Hattiesburg.
- District 8—June 17-19—Percy Quinn State Park, near McComb.



Mrs. C. D. Creasman, Nashville, Tennessee, President of Tennessee W. M. U. and she prepares our W. M. S. program material for Royal Service. Mrs. Creasman will lead three devotional periods and will also close the Convention with a consecration service Thursday noon.

These camps are for boys 9-12 of age and their counselors. Each counselor bringing five or more boys to camp will be entertained free at camp. We plan to have a counselor's class, taught by one who has had real experience in R.A. work. Make your plans now to attend. The expenses at each camp varies just a bit, because of local expenses, running from \$2.00 at some to \$2.25 and \$2.50 at others. Counselors will receive detailed information soon concerning these camps. These camps will be directed by Mrs. Ivyloy Bishop a student in the Seminary in Louisville, Ky., who will be serving as Royal Ambassador Field Worker in the Woman's Missionary Department for two months this summer.

Evangelist Joe Canzoneri of Clinton was with Pastor L. B. Campbell in a two weeks' meeting in Gently church in New Orleans. The first week was so cold that services could not be held in the church, but the method of visitation evangelism was adopted with good results.

A visit to Blue Mountain College is always an experience to be remembered and Mrs. Martin and I have just returned from a particularly delightful three-days visit with Dr. and Mrs. L. T. Lowrey in the handsome new president's home. If there is a happier, busier place anywhere than the campus of this great Christian institution, I have not happened to find it. All the dormitories are full, the spirit of the students and teachers is remarkably fine, the faculty is recognized as one of the best in America for a school of its size, and the work in all departments is moving forward in a great way. The beautiful B. S. U. building, Henry Broach Hall, which friends of the college are providing, will be completed by April 15th. It was indeed a privilege to give several chapel talks to the college assembly, to speak to a social meeting of the Faculty Club and to take part, at Pastor J. S. Riser's request, in the Wednesday evening service of Lowrey Memorial Church.—H. L. Martin, Senatobia.

Dr. A. A. Kitchings of Mississippi College writes: "I want to thank you for what you said in last week's Record about the lower house of the legislature passing a bill to legalize slot machines. You expressed the sentiment of all right thinking people. You also gave timely warning when you sounded the alarm against the state supplying free text books for Catholic schools. Brother Barnhill in his good article on putting the Record in all homes, might have added that it will help any citizen to form correct ideas on the liquor question. I want my people to read all that is said in the Record on that subject. That was a good article also by James Thorn of Raleigh and I am preserving it."

We are living today in a period when all things material are demonstrated to be unstable. The world is in a flux; more than that, it is in the midst of a storm in which many things are perishing and nothing is safe. Because of this many are wondering if our religion will survive. Indeed some have started throwing overboard the furniture or tackling of the ship and not a little of the cargo. They have gotten panicky, and write such books as "Can a Man Be a Christian Today?" Bless your timid soul, brother, the sun is still in the heavens; Jesus is on the throne; and the light-houses are still standing. The things that cannot be shaken will remain. "Cast not away therefore your confidence which hath great recompense of reward." Heb. 10:35.

If any member of the legislature should advocate a liberal policy for education for negroes in Mississippi he would hardly expect to be reelected next time. There are a few folks in our State Education Department who are rather timidly setting forth the claims of negroes for education. But the vast majority of the politicians are against making provision for educating the negro. This matter of education probably lies at the bottom of our economic ills. An uneducated man is worth less to the world than an educated man. He makes less and saves less. He is a liability to be taken care of. The less a man produces and the poorer work he does the more weight he is for others to carry. His wants are less and he buys less, and is a drag on business. The failure to provide for the education of negroes is the policy of idiots.

President Roosevelt and Secretary Wallace, with possibly a few other folks keep telling us that the South is the nation's economic problem number one. We are not prepared to dispute it. We believe that these gentlemen have a sincere desire to help solve this problem, for it is not a local but a national concern. If you have gout in the foot you will show it in your face. Somehow pain is not a local affair. "All the members suffer," is good scripture. We do not believe however that the administration's farm policy has done one particle of permanent good. It has probably helped temporarily, but conditions have not improved and are not improving. This thing of paying people not to work just doesn't make sense. Limiting production doesn't feed hungry mouths nor put a shirt on your back. You can't have more by making less. Why shout the praise of a system that cuts your crop short, and when the Lord cuts it short by too little or too much rain, beat all the Jews in the wilderness complaining against God?

Thursday, March 28, 1940

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more Ave., Asheville, N. C.; J. W. Ligon,
729 Park Drive, N. E., Atlanta, Ga.**BIBLE PROOF THAT WEDNES-
DAY WAS CRUCIFIXION DAY**

By L. D. Posey, Long Beach, Miss.

When the original surveyors of the land held by this government made their surveys, they correctly noted down in what is known as "field notes" the starting points for sections, townships, and range lines. In our day, if a competent surveyor has the "field notes," it is no trouble to mark land lines correctly. So, the Holy Spirit in the Bible has given us the "field notes" for passion week, with a few establish "land marks" as starting points from which to make a correct survey.

The first of these "land marks" is the Jewish mode of counting time. They always counted days from sunset to sunset; hence, their weekly sabbaths always commenced at sunset on what we call Friday evening, and ended at sunset 24 hours later. Next, the passover lamb was a type of Jesus who was to die for the sins of the people of the whole world. By the command of God, the lamb was to be selected four days before it was to be killed. By the same command of God, the passover was always on the fourteenth of Nisan, our April, and hence, came on different days of the week as do our national holidays. The next land mark is the words of Jesus, "For as Jonas was three days and three nights in the whale's belly (belly of the sea monster); so shall the Son of Man be three days and three nights in the heart of the earth." Mat. 12:40. Again, "And He began to teach them, that the Son of Man must suffer many things, and be rejected of the elders and of the chief priests and scribes, and be killed, and after three days rise again." Mark 8:31. By the law of language, these words are emphatic, and MUST be taken literally. The next mark set up by the Holy Spirit, is found in John 12:1, and says, "Then six days before the passover, Jesus came to Bethany." Next in order is that one found in John 19:31, and says, "for that sabbath was an high day," and means that it was an annual and not a weekly sabbath. Finally, in Mat. 28:1, we have this statement: "In the end of the sabbath, as it began to dawn toward

the first day of the week."

Now with these marks, let us set up our compass and survey our lines.

The first day of the week always begins at the end of the sabbath. According to Matthew, those women found the sepulcher empty just after sunset on what we call Saturday evening. Then by the law of language, and according to the emphatic words of Jesus, in regard to Jonah, we are compelled to count backward from about sunset on Saturday evening for three days and three nights, to get the hour of the burial of Jesus, which was about sunset Wednesday evening. That, of course, put the crucifixion on Wednesday.

Now take the field notes of the Holy Spirit and go to another corner land mark, set up your compass and follow the line, and see if you come out at the same point already established. If so, your point is proven, your "corner" established. John 12:1 says, "Then Jesus six days before the passover came to Bethany." If Wednesday was crucifixion day, as we have just shown, then Thursday was passover day. Count backward six days from Thursday, and you get Friday of the preceding week as the day that Jesus came to Bethany. From John 12:12, we learn that the next day after Jesus came to Bethany, He made His triumphal entry into Jerusalem. The law of God required that the passover lamb be selected four days before it was killed. Jesus was the anti-type of the lamb. Count forward four days from Saturday, and you get Wednesday as the crucifixion day. Thus two lines surveyed from opposite corners come together at a third corner of the quadrangle, establishing beyond question of peradventure the correctness of the location; namely, that Wednesday was crucifixion day.

Now let us take what the surveyors call an "off-set point" and make another survey. John 19:31 explains that the sabbath following the crucifixion was an high day. From that we learn positively that the day preceding the sabbath that followed the crucifixion was not Saturday, thus proving negatively that crucifixion day was some day other than Friday. Thus Friday is removed from the equation by the rule of elimination.

Now take the words of Jesus about the three days and three nights, and follow them as another "offset" line, again counting backward from the time the women found the sepulcher empty, and Friday is clearly missed, and Wednesday definitely reached as the day of crucifixion.

Take one more test by the "offset" method, and we are through with it. As already seen from the twelfth chapter of John, Jesus entered Jerusalem on Saturday. On that day the Sanhedrin determined that Jesus must be killed. Thus the Lamb of God was selected four days before His death in fulfillment of scripture type, and which brings us back again to Wednesday for crucifixion day. So, this question surveyed from two main corners established by the Holy Spirit, and from three points on "offset" lines established by Him, by all of them we

are brought to the same point; namely, that Wednesday was crucifixion day, and about sunset of that same day, the hour of burial. The resurrection followed three days later, which was about sunset of what we call Saturday evening.

That Jesus was not forbidden by Jewish law to enter Jerusalem from Bethany on the sabbath is true because the distance from Bethany to Jerusalem was within the distance permitted by a sabbath day's journey, that of two miles from corporation line to corporation line. That is was the sabbath is proven by Mark 11:11, which says, "And Jesus entered into Jerusalem and into the temple; and when He had looked around about upon all things, and now the eventide was come, he went out unto Bethany with the twelve." Had it not been the sabbath, the desecration would have been in progress as He found it the next day, and the cleansing would have taken place the day He entered the temple at the close of His triumphal entry, and not the following day, when He returned to Jerusalem from Bethany, where He and the disciples had spent the night.

Now since Wednesday was crucifixion day, why not evangelical Christians leave off all this "Good Friday folderol"?

—BR—

WHY I GO TO CHURCH

—O—

"For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well-pleasing to God, and approved of men. So then let us follow after things which make for peace and things whereby we may edify one another." Romans 14:17-19.

I love my church, established by Jesus Christ, and commissioned by Him to go and preach the gospel to all people. I love people. I love to be with God's people. They are the best people, and I want to be with the best people. Christian association and fellowship in the church on Sunday put into my heart a joy that is akin to the love of Jesus. Its sweet music brings me peace in spite of wars, and rumors of wars. It gives me a happiness that is complete and inexpressible. The prayers of saints lift me to a higher plane of living. My ideals are elevated, my standards raised. A good strong gospel message inspires me to greater services in nobler deeds, kinder words, and positive action.

The worship of my church causes a longing in my soul to reach outward and upward to God. I love Him more! I want to do more for Him. It makes me want to tell somebody how much I love Jesus, and how much He loved me to die for me. It makes me want to lead some poor lost fellow to my Saviour. I want to pray with the fallen, seek the unconcerned and share with them my joy and happiness. I want to show the indifferent and negligent what they are missing.

My church is a vital part of my life. Our Choctaw Indians in Mississippi have a word—"Bobashela"—which means, pal, partner, buddy, or comrade. But it means more than that. It means friends who is a vital part of you. As one old, old mingo expressed it when asked what

"Bobashela" meant: "Bobashela get all arrowhead. Want Bobashela with me." He would give all of his most prized possessions to his Bobashela. He wanted his Bobashela with him, and had rather be with him than any other person. I want my church to be my Bobashela. I want to attend my church services that I may give it my best, my all, in presence, talent, and possessions. I want my church to become such a vital part of me that I had rather be there than any other place. I want to love its worship services so much that I'll be miserable unless I attend. Do you? Then GO TO CHURCH!

Do you want to love your church? Would you like to enjoy being with God's people, the best people? Do you want your church to be a vital part of your life? Are you longing for joy, peace, and contentment in your soul? Then, GO TO CHURCH!

Obedience to Christ is personal. I must obey! Obedience to Christ demands my attendance at church; Denominational loyalty makes for denominational efficiency, and denominational efficiency is the highest known form of organized Christian efficiency. Therefore denominational loyalty demands that I go to church. My attendance may help some other, help to lead a lost soul to eternal life, or my non-attendance might hurt someone, keep them out of the kingdom!

"I love Thy kingdom, Lord,
The house of Thine abode,
The church our blest Redeemer
saved
With His own precious blood.

"For her my tears shall fall,
For her my prayers ascend;
To her my cares, and toils shall be
given,
Till toils and cares shall end.

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn
vows,
Her hymns of love and praise."

—BR—

BLUE MOUNTAIN

—O—

Frances Jeffers, Glencoe, Ala., president of the Young Women's Auxiliary of Blue Mountain College, announces the election of the following circle leaders for the second semester:

Helen Nobles, Newport News, Va.; Evelyn Moore, Collinsville; Imogene Crump, Sherman; Peggy Chastain, Lexington; Cynthia Jo Hall, Electric, Ala.; Dorothy Reeder, Carbon-dale, Ill.; Ouida Keating, Batesville; Jessie Davis, Brownsville, Tenn.

—BR—

"The stenographer at the office had a bad spell today."

"Did the boss send her to the hospital?"

"No; to the dictionary."

—BR—

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Now Many Wear
FALSE TEETH
With More Comfort

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor," (denture breath). Get FASTEETH at any drug store.

Sunday School Lesson

By L. Bracey Campbell

THE TASK WHICH GROWS GIANTS

Lesson for March 31

Introduction. Counting His appearance to Saul, there have been listed eleven post-resurrection appearances of our Lord. Between His resurrection and His ascension to heaven from the Mount of Olives, then, He appeared ten times to His accredited witnesses. His first appearance was early on the morning of the resurrection to the women at the tomb, the last was to His disciples on the Mount of Olives, forty days after his crucifixion and ten days before the Pentecost. This last, this Mount of Olives, appearance and the story of His ascension as the crowning act of it, are recorded only by Luke (Luke 24:50, 51; Acts 1:6-11). The command to conquest which forms the text of our lesson today is recorded in slightly different language by Mark 16:14-20, and at the end of our Gospel of Matthew. This appearance to His disciples is generally regarded as the eighth of the ten appearances between the resurrection and the Pentecost. The appearance to the company of "more than five hundred brethren at once," spoken of by Paul in I Corinthians 15:6, is by the larger number of students identified with this appearance to the eleven disciples here recorded by Matthew.

I. The Scene of the Assignment of the Task. Matthew 28:16.

Jesus made an engagement with His disciples to meet Him at this place and at this time. He had said to them, (Mark 14:28) "After I am raised up, I will go before you into Galilee"; (Matthew 26:32), "After I have been raised up, I will go before you into Galilee." The angel at the empty tomb (Matthew 28:7) said to the women, "Go quickly, and tell His disciples, 'He is risen from the dead; and behold, He goes before you into Galilee; there ye shall see Him.'" So the women went at the command of the angel to remind the disciples that they had an engagement with the Lord at an appointed time and place, and to urge them to keep that engagement. The Lord chose a mountain as a meeting place, because it pleased Him to do it; but it was an ideal place for a meeting, you may be sure. It was retired from the bustle of the too busy world, and the atmosphere of the mountain top shook the company of the disciples wide awake so that they were aware of the slightest syllable of His language, yea, of His very look, as He laid the burden of the task gigantic upon their pulsing spirits. And when they reached the appointed spot and the set time had arrived, Jesus stood in the midst of them.

Of course He stood in the midst of them, of course He was there where He told them He would be. He always had kept His promise, He always will do so. He has a promise to you and me that, if we meet anywhere in His name, He is there, and upon that promise we may always depend in the knowledge that He

will keep it, with never a failure, with never a tardy approach. His people frequently fail to keep their regular appointments with Him, but He never fails them. You have a regular appointment with the Lord at Sunday school at 9:45 Sunday morning. Are you going to keep it? Are you going to keep Him waiting? Are you going to fail Him in failing to go at all? Do not be uneasy lest He should stay away or come tardy to the meeting place. He will be there, and don't you forget it. You say, Well, I'd love to know how you know so much about it!! Who told you? Well, sister, I do not know anything about it of myself, but I do believe Him, do not you believe Him? He said He would be there, and I believe Him. You do, too. Go along then, and know as you go that He will be there waiting for you when you arrive.

II. The Set of Their Souls. Matthew 28:17.

The set of the soul, the disposition of the disciples toward the Lord, the attitude of the indifferent members of the audience was not the same. "They worshipped." That was the attitude of most of them. There was something in the bearing of the risen Lord before which men bent in reverence. He was and is the kingliest man of all the race, a knight before whom men instinctively bow. Here He had come back to them as Lord of life and conqueror of death, and their hearts bowed in reverence before Him.

"But some doubted." The word here translated "doubted" occurs only here and in Matthew's account of Peter's walking on the surface of the sea. Other words of the New Testament which are translated by the word "doubt," carry the suggestion of unbelief, but this one indicates perplexity, a wavering conviction, if there can be such a thing, a sort of clouded certainty. They had seen Him under the burden of the cross, and they had seen Him hanging on it. They had seen Him suffer, had heard him cry out, had been present when He dismissed His spirit, and had seen His body relaxed and lifeless, as loving hands had let it gently down from the cross and had wrapped it about with the grave clothes. Then they had seen Him alive after His resurrection, but all of this glorious sight was so utterly beyond their experience, or even their imagination, that His appearance at the place and time appointed dashed and dazed them. "It is too high for me; I can not comprehend it."

Had you thought of the statement, "some doubted," as a proof of the genuineness of this story? No teller of tales, no fabricator of marvelous stories would ever have added that statement, "But some doubted," some were perplexed, some could not clearly see, and our Lord had sympathy for their lack of maturity. Not one word of censure fell from His lips. He will help the honest disciple whose sincere soul is overwhelmed by the evidence of the sublime and of the divine.

III. The Summit of the Saviour's Sovereignty. Matt. 28:18.

"All authority hath been given unto Me in heaven and on earth." He had achieved this authority by the

life He had lived, by the death He had died, by the resurrection he had undergone. Because of the life that He had lived and the death He had died, the grave could not contain Him. "Death could not keep his prey, Jesus, my Saviour." He had satisfied the law's demands, and now the law must let Him go. He had fulfilled your lack and mine, and now the obligation which bound Him, was in consequence loosened. He had borne the lash which He had undertaken to bear for us, and not the executioner must release Him from the whipping post. Having achieved victory, He was crowned with the victor's diadem. Having kept watch in the night, he had His relief in the sunburst of the dawn. Having humbled Himself unto death, He was now highly exalted. "All authority" to wield the power of earth and of heaven are His as His reward for the duties discharged, the obligations fulfilled, the metal of manhood refined in the fire of trial and polished bright by the throbbing pulse of a great patience.

Oh, He was God all the time! He was deity incarnate from the date of His incarnation. Deity, I tell, and His was the right to real authority! But aren't you glad He was willing to prove to the world that He was worthy of the authority which was His by right of eternal inheritance? He was willing to forego His privileges and to come and stand with us in the teeth of the storm and breast it with us and for us. He was willing to lay aside his advantage of position, meet our enemy on his own terms and grapple with him on his own chosen field.

His triumph set Him at the head of all power in heaven and on earth. But there are those who dispute that now, and challenge our Lord's authority over the principalities of the earth. Well, such have always been here, and their little brief authority has been even as their breath, a vapor which passes with the rising of the sun.

IV. The Stupendous Task.

1. The Command. "Go ye." That is the greatest command. It shakes His servants out of their carelessness and their laziness. It is the great and first and never ceasing command of the Lord to His disciples. It lays its compulsion upon every heart which bows to the Lordship of Jesus. Go! Go!! Forevermore it is the Christian's duty and obligation and privilege and opportunity.

2. The work to be done, the task to be accomplished. Nay, the work will always be in process of accomplishment, but it will never be done till He comes back to announce the bestowment of the worker's reward in some such words as, "Well done, thou good and faithful servant . . . Enter thou into the joy of thy Lord." "Make disciples among all nations, baptize and teach them to observe, perform, do, practice, all things which I have commanded you."

Answer this question: "Have you

ever tried to make a disciple?" No! You have not tried to do that, but you have given some clothing to a poor family! "Make disciples of all the nations." No! I have not done that, but I can sing a lovely solo. "Make disciples of all the nations." No! I have not done that, but I have helped make a great supper for a class of men, and many visitors came to the supper and were impressed with the good fellowship of our bunch of fellows. A hundred other things you and I might do, and each time we named one of our activities, the Lord might answer, "I did not directly command you to do that, but I did and do command you, 'Go into all the world and make disciples.'"

3. The Consolation Constraining, Comforting, Creating. "I am with you."

That is the matter of moment to you. He will be there where you labor for Him in the thing He gave you to do. The whole of happiness consists in being with and sharing with and possessing and being possessed by those we love. Why build a home? In order to be with the loved ones. Why join a church? Primarily it is to be with those who are loved and lovable and lovely because of the indwelling grace of the Lord Jesus. Why perform Christian tasks? To be with Him and those whom He loves. Why desire to be in heaven? Same reason.

Continued on page 15)

Need Laxative? Take All-Vegetable One

Don't let impatience lead you into harsh measures for the relief of constipation!

There's no use, for a little spicy, all-vegetable BLACK - DRAUGHT taken by simple directions, will gently persuade your bowels.

Taken at bedtime, it generally allows time for a good night's rest. Morning usually brings punctual, satisfying relief from constipation and its symptoms such as headaches, biliousness, sour stomach, no appetite or energy.

BLACK - DRAUGHT'S main ingredient is an "intestinal tonic-laxative" which helps tone intestinal muscles. 25 to 40 doses, only 25c.

Constipation Relief That Also Pepsin-izes Stomach

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsinizing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!



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Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SEC.

An Error

In arranging the schedule of our 20 district Sunday school conferences for April, we reversed the counties for Friday, April 19, at Mantee, and those for Tuesday, April 23, at Noxapater. It should be just the opposite of the way they are given on the programs recently sent out to all pastors and superintendents.

In other words, the workers in Clay, Calhoun, Chickasaw, and Webster counties are to go to Mantee on Friday, April 19, and the workers in Attala, Choctaw, Montgomery, and Winston counties are to go to Noxapater on Tuesday, April 23.

Of course, in all cases throughout the entire state, go to the conference nearest you. The Complete and CORRECT schedule is given below:

Monday, April 1, at Pelahatchie—Rankin, Scott, Smith, Leake counties.

Tuesday, April 2, Bay Springs—Jasper, Clarke, Jones, Wayne counties.

Wednesday, April 3, Richton—Perry, Greene, George counties.

Thursday, April 4, Kreole—Jackson, Harrison, Hancock counties.

Friday, April 5, Purvis—Pearl River, Stone, Forrest, Lamar, Marion counties.

Monday, April 8, Utica—Hinds, Warren, Copiah, Jefferson, Claiborne counties.

Tuesday, April 9, Summit—Lincoln, Pike, Adams, Franklin, Wilkinson, Amite, Walthall counties.

Wednesday, April 10, Monticello—Lawrence, Simpson, Covington, Jeff Davis counties.

Thursday, April 11, Black Jack, Yazoo County—Holmes, Yazoo, Madison counties.

Friday, April 12, Water Valley—Yalobusha, Coahoma, Grenada, Quitman, Tallahatchie counties.

Monday, April 15, Arcola—Humphreys, Washington, Sharkey, Issaquena counties.

Tuesday, April 16, Drew—Sunflower, Bolivar, Carroll, Leflore counties.

Wednesday, April 17, Coldwater—DeSoto, Panola, Tate, Tunica counties.

Thursday, April 18, Myrtle—Union, Marshall, Benton, Lafayette counties.

Friday, April 19, Mantee—Clay, Calhoun, Monroe, and Pontotoc counties.

Monday, April 22, Oak Grove, near Meridian—Lauderdale, Kemper, Newton, Neshoba counties.

Tuesday, April 23, Noxapater—Attala, Choctaw, Montgomery and Winston counties.

Wednesday, April 24, Baldwin—Lee, Itawamba, Pontotoc, Monroe counties.

Thursday, April 25, West Corinth—Alcorn, Tishomingo, Prentiss, Tippah counties.

Friday, April 26, Macon—Noxubee, Lowndes, Oktibbeha counties.

ATTEND THE CONFERENCE NEAREST YOU.

In these conferences we are especially anxious to have the Sunday school officers and teachers. We hope the superintendents and pastors will make all necessary plans to help their officers and teachers attend the nearest conference.

April and Training

April is the month in the Spring for Sunday school training. Plan for your class if it has not already been done. The diploma books and those on Doctrines, Stewardship and Missions are the ones to be used with special emphasis this time.

Dr. Frost's great book, The Moral Dignity of Baptism, will be sent free to any pastor who will teach it or have it taught in his church. Order from the state Sunday school department. Take advantage of this fine offer. Blanks for reporting classes will be gladly sent upon request.

SUNDAY SCHOOL BOARD MEETING

By Walter M. Gilmore

According to President W. F. Powell, the spring meeting of the Sunday School Board in Nashville, Tennessee, March 14, was one of the most constructive and far-reaching in its history. Secretary T. L. Holcomb reported substantial progress along all lines. The financial statement for 1939 shows a grand total of \$2,183,742.70 as compared with \$2,091,056.37 for 1938, an increase of \$92,686.33. Despite unprecedented weather conditions, the total aggregate subscriptions for the Board's 85 periodicals for the first quarter in this year ran up to 4,482,154.

Some changes were made in the personnel of the general set-up of the Board. William A. Harrell, for several years associate secretary in the Baptist Training Union Department, was transferred to the head of the Church Architecture Department. He will devote his entire time to this service. Mr. Harrell's host of friends throughout the South will deeply sympathize with him in the death of his father, W. A. Harrell, Sr., 87, Grandview, Texas, March 9. Aubrey Hearn, also associate secretary of the Training Union Department was transferred to the Editorial Division as Editorial Associate. Dr. N. R. Drummond was also transferred from the Division of Education and Promotion to the Editorial Division as Editorial Associate.

Rev. Charles Quarles, Montgomery, for the past five years secretary of the Training Union Department in Alabama, was elected associate secretary of the Training Union Department of the Board. His acceptance has not yet been received (March 16). In the future, Dr. Clifton J. Allen will be designated as General Editor of Periodicals and Dr. John L. Hill as General Editor of Books. Noble Van Ness will be known as Publication Director, Herman F. Burns as Art Director, and B. B. McKinney as Music Editor. At the fall meeting of the Board, the work of the Board was divided into three general divisions with Dr. J. O. Williams at the head of the Business Management; Dr. Prince E. Burroughs in charge of the Education and Promotion Division; and Dr. Hight C. Moore at the helm of

the Editorial Service Division. Except for the changes indicated above, the personnel of the various departments remain the same.

Interesting features of the day's session were addresses by Dr. Gunnar Westin, professor of Church History in the University of Uppsala, Sweden, and Dr. Rufus W. Weaver, Washington, D. C., chairman of the Public Relations Committee of the Southern Baptist Convention. Dr. Westin gave a gripping story of present conditions in the Scandinavian countries. In spite of the dark picture, he sounded a note of optimism. Out of the present turmoil and confusion, out of the trials and tribulations, he is hoping that the moral purpose of the people may be strengthened and that their spiritual life may be deepened.

Dr. Weaver, who is a member of the Board, gave a close-up view of "World Conditions as Seen from Washington," reviewing the work of his committee in dealing with national and international problems, particularly with the episode of the President's appointment of Myron C. Taylor as his person representative to the Vatican. This is still a very live issue, and as time goes on the situation grows more serious. Baptists still cherish as one of the bulwarks of their faith the absolute separation of church and state.

The next meeting of the Board will be held at Ridgecrest June 27, at the close of the Baptist Student Union Retreat (June 19-27).

PHILADELPHIA

The Rev. R. K. Corder, pastor of the First Baptist Church, Philadelphia, has planned and announced a wide awake program for the coming two months with special emphasis being placed on evangelism. The spring revival will open April 28. Rev. W. A. Bell, pastor of Parkway Church in Jackson will bring the messages with E. C. Edwards of Houston in charge of the music. The quartette from Woman's College will be present at the opening service.

This week a B. T. U. study course under the direction of Mrs. E. S. Cole director is under way with Miss Lucy Carleton Wilds, state assistant B. T. U. secretary teaching the Intermediates. One hundred and eleven

were present at the opening Monday evening, which gives promise of a real worth while Enlargement Campaign.

Special Easter services will be given Sunday with appropriate music and message by the choir and pastor. A religious census will be taken during the week of March 31st to April 7th, the latter date being observed as "Orphanage Day" when a group of children from the Baptist orphanage in Jackson will be present. On April 14th the Hillman College quartette will give special music at the morning service.

"Youth Week" will be observed during the following week when all activities will be in charge of the young people of the church except the preaching service.

The pastor has a number of out of town engagements for the next two months including the delivering of commencement sermons at Linwood and Bloomé schools. On Tuesday he gave two addresses at the Leake County Association, the general theme of Music being used.

Policeman: "What are you standing here for?"

Loafer: "Nothing."

Policeman: "Well, move on! What if everybody was to stand in one place. How would the others get by?"

Dr. J. R. Sampey has been teaching in the Louisville Seminary for fifty-five years, and has been president for ten or more years.

The BROADMAN HYMNAL

Practical in Compilation

Practical as an auditorium hymnal because it lists the finest assortment ever assembled in one volume—more than 500 hymns and songs in 480 pages—selections abidingly useful. It contains an adequate number of Responsive Readings, a liberal number of invitation hymns, a carefully prepared topical index, and a complete group of other useful indexes.

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THE BROADMAN HYMNAL is orchestrated in eight books for thirteen instruments: First Violin or C Melody Saxophone, Second Violin, B flat Cornet with A Addendum, B flat Clarinet with A Addendum, Solo First Violin (or Flute), E flat Alto Saxophone, Obligato Trombone or Cello, Tenor and Bass. Each, \$2.50; six or more, each, \$2.25.

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To relieve CONSTIPATION



Take one or two tablets of Ex-Lax before retiring. It tastes just like delicious chocolate. No spoons, no bottles! No fuss, no bother! Ex-Lax is easy to use and pleasant to take! In the morning you have an easy, comfortable bowel movement. Ex-Lax works gently, without strain or discomfort. Except for the pleasant relief you enjoy, you scarcely realize you have taken a laxative. Available at all drug stores in economical 10¢ and 25¢ boxes.

EX-LAX The Original Choccolated Laxative

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

Today a lady walked in my office, and holding out her hand, said to me, "I've just finished reading the children's page, and I want to help." Then I saw that she had two one-dollar bills in her hand. Putting them in my hand, she went on, "Send one to the orphanage and one to the B. B. I. scholarship." Now, wasn't that a nice visitor? In fact, I think she would fit Jesus' idea of a good neighbor, so when I put her gift in my record books, because she doesn't wish her name used, I think I'll list her as "neighbor friend." Last week, also, when I was in Jackson, I saw one of our circle members, little Jean Goodrich, on the street. She wrote us a letter not very long ago and meant to include a gift, but forgot it. So last week she slipped twenty-five cents in my hand to go toward our circle interests. These are the two who have helped in our work, whose letters you won't find on our page this week.

Read carefully the letter from Mrs. W. D. Gooch. She has a plan that ought to increase our donations. She suggests that we send birthday offerings, Sunday egg money, or free-will offerings and start a dime parade to provide for the needs of those we want to help. She encloses ten dimes in initiating her plan, and asks who will follow the leader. We ought to have many to follow this good leadership.

With love,
Mrs. Frances Steele.

BIBLE STUDY

Paul Entertained on Malta. Read Acts 28: 1-11.

When they had all escaped death at sea and reached land, they found that they were on the island of Malta. The people there showed them great kindness and built a fire for them, for it was cold and raining. Paul had gathered a bundle of sticks and laid them on the fire, but after he had done so, a poisonous snake crawled out of the heat and fastened itself on his hand. When the people of the island saw the snake hanging from his hand, they said among themselves, "No doubt this man is a murderer, who though he has escaped drowning in the sea, is yet punished by the bite of the snake. But Paul shook off the snake into the fire and felt no harm. They watched him for some time expecting that his arm would swell or that he would fall dead, but when they saw no harm come to him they changed their minds and said that he was a god.

The chief man of the island was named Publius. He invited Paul and those with him to his house. They went and stayed three days, being kindly treated there. The father of Publius was quite sick, but Paul laid his hands on him and prayed and made him well. Then the others in the island who were sick came and were healed. These showed their gratitude by bringing rich presents and supplying them with the things they needed.

Noxapater, Miss.,
March 12, 1940.

Dear Mrs. Steele:

We are two little girls from Liberty Baptist Church. We want to join your circle. We do enjoy the children's page.

We go to church two times a month when the weather is fit. We live five or six miles from church. Brother C. C. Weaver is our pastor. We surely do like him. We like Sunday School, too. We have a little brother three years old.

We are sending 20 cents, a dime apiece; you may give half to the

B. B. I. Scholarship and half to the Orphanage. Maybe we can write again some time. But let us tell you how old we are. Dot is eight and Nan is six. We are in the first and second grades. We do love to go to school.

We both send our love.

Dorothy Fay Dewease
Nannie Maud Dewease

Dot and Nan: Your letter makes us feel good because you sound so happy. Thanks for your gifts which are really needed. Come again.—F. L. S.

Noxapater, Miss.,
March 14, 1940.

Dear Mrs. Steele:

I am a little girl 11 years old and in the sixth grade. My teachers are Miss Iris Johnson and Mr. R. H. Clegg. They are good teachers. This is my first time to write. I want to join the Children's Circle. I read the children's page every week. I go to Sunday School and church almost every Sunday. My Sunday School teacher is Mrs. T. F. Kilpatrick, and I like her very much. My preacher is Rev. C. C. Weaver. I go to the Baptist Church at Noxapater.

Your new friend,
Bobbie Gean Johnson.

You are gladly received into the Children's Circle, Bobby Gean. We welcome you.—F. L. S.

Toccpola, Miss.,
March 15, 1940.

Dear Mrs. Steele:

I am a little girl seven years old and I am in the second grade. I hope you will like me. I am a new little girl to the Children's Circle, and I go to Sunday School when I can.

Yours very truly,
Doylene.

Doesn't everyone who knows you like you, Doylene? I imagine they do. We hope you like the Children's Circle, and we want to know your last name, too.—F. L. S.

Jackson, Miss.,
March 15, 1940.

Dear Mrs. Steele:

I have written once before. I am in the sixth grade and am 10 years old. My daddy has preached for another denomination for 16 years, but recently we all joined the Baptist Church for daddy believes in the Baptist Church. We are all so happy, but please everybody join us in praying that we can soon move to a place where he can preach, for this is the first time he has been without a place. I have a brother, 13, and he plays the piano-accordion for church and we all sing. My other brother is 19. Some of you write to me.

Your little friend,
Frances Ruth Tabb,
614 So. President St.

We do hope that you will soon be satisfactorily located. You must write us again, Frances Ruth.—F. L. S.

R. 3, Sumrall, Miss.,
March 16, 1940.

Dear Mrs. Steele:

This is my first letter to write to the Children's Circle. I read it every week and like it very much.

I am a little girl 10 years of age. I want to write to you every week. I hope my letter isn't too long, because I want it in the Baptist Record.

With love,

Your new friend,
Shirley Mae Stringer.

We hope that you'll write often, Shirley Mae. Of course, your letter isn't too long.—F. L. S.

Hernando, Miss.

My Dear Mrs. Steele and Children:

The very first thing I do when I get the Baptist Record is to turn to page 12 and enjoy everything on it.

Ever since I saw Fannie May Henley in Memphis I have had flu and could not write to the circle. I am now able to be "up and going" again and I thank my dear Lord.

You remember when our President had a birthday he asked every one who could to send a dime to help the little crippled children in Warm Spring, Ga., to get well? In our state there are over 200 little children who have no mamas nor daddies to love them and we want to give them a home and help make them Christians so they will love our Saviour.

We are also helping to educate a very fine young lady for the glory of God.

Here is a plan I have thought of and let's see how many dimes we can send to these two causes this year.

Dear Mrs. Steele: Here are the first ten dimes from my birthday and Sunday egg money. Who will be next? Did you ever play "Follow My Leader?" It is lots of fun and let's play it all this year and God will bless us.

More next time.

Your friend,

Mrs. W. D. Gooch.

Mrs. Gooch: I hope we'll have a whole long line in this game of follow the leader. The more, the merrier, and the more good accomplished. Thank you for this excellent suggestion and the good start you are giving the plan.—F. L. S.

Baptist Orphanage,
Jackson, Miss.,
March 19, 1940.

Dear Mrs. Steele:

I am writing in behalf of our whole building, the Julia Johnson Lipsey. We are betting much pleasure from the radio given us by some of the members of the Children's Circle. Let me try to express our gratitude for all the things that the circle has done and is doing for us.

Your little friend,
Mary Alice Weelsley

Mary Alice: I think those who have helped in what the circle has done have found that "it is more blessed to give than to receive."—F. L. S.

Poplarville, Miss.,
March 19, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am 10 years old and in the third grade. I go to school at Buck Branch. My teachers' name is Mrs. Clark. I go to church and Sunday School at Bethel. My Sunday School teacher is my aunt, Mrs. Benton Seal, and our pastor is Brother Callahan. I have two little sisters, one seven and one five, Dale and Dorothy. I am sending ten cents to be used as needed.

Your new friend,

Jackie Seal.

Jackie: We are happy to have these letters from you and Dale. We'd welcome Dorothy, too. Thank you for your offering. I think since Dale's went to the orphanage that I'll add your gift to the scholarship fund—just to even things up.—F. L. S.

R. 3, Pontotoc, Miss.,
March 19, 1940.

Dear Mrs. Steele:

I am a little girl 11 years of age. My birthday is May 22nd. I am in the seventh grade at Longview. My teachers are Mr. Randle, Mr. and Mrs. Cain and Miss Hicks. I enjoy playing basketball very much. Our grammar grade coach is Mr. Mann. I go to Sunday School and B. Y. P. U. most every Sunday. Dr. B. B. Hilbun is our pastor.

Besides my mother and daddy, I have a brother and sister, Langston and Hortense. Langston is married and has a little girl 18 months old, named Annys Boyce.

I am sending a dime to be used where it is needed most.

With very best wishes,

Marjorie Thompson.

Marjorie: I wish the other readers of our page could see what a lovely hand you write, and what a neat letter you send. This gift for which we are very grateful shall be divided between the two causes, the orphanage and Miss Annie Laurie's scholarship.—F. L. S.

Poplarville, Miss.,
March 19, 1940.

Dear Mrs. Steele:

I am a little girl seven years old and in the second grade. I enjoy reading the children's page in the Baptist Record. I go to school at Buck Branch. My teacher's name is Mrs. Clark. I go to church and Sunday School at Bethel. My Sunday School teacher is Miss Madge Furr. I have a big black cat for a pet and she is real pretty. Well, I hope my letter is not too long. I am sending 10 cents for the orphans.

Your new friend,

Dale Seal.

Dale: We are glad to have this friendly little letter from you, and we thank you for this gift for the orphans.—F. L. S.

ELLISVILLE W. M. U.

The theme for the program of the Emma Leachman Circle, March 18, was "What Have You in Your House? What Talents Have You Dedicated to God's Service?" A very impressive devotional was given by Mrs. H. C. Waltman, circle chairman, reading from 2 K. 4: 1-7.

"There are six words in this chapter that I want us to remember especially, 'What have you in your house?' I wonder if we are putting into God's work everything we have in our house. Just think of what things we could do if every one of us would bring out what we have in our house and dedicate it to God's service. What have you in your house? Have you so little to offer that you have not thought it worth while to bring it out? Are you like the woman in the story we have just read who said in answer to the question, 'I have nothing—except a little oil.' You see, her first impulse was to say 'nothing,' but, on second thought, she remembered the little oil. But that little oil was all that God needed—and your little talent is all that God needs from you—that is all God expects of you—but He does expect that. Won't you bring it out and use it in God's service? Let us take an inventory of what we have in our house and dedicate all we have to the Lord."

The hymn, "Our Best," was sung by Mrs. H. F. Townley, accompanied by Mrs. Ben Ward.

Prayer was led by Mrs. S. C. Wallace. Roll call was answered with "My favorite passage of scripture." A poem, "Show Me Thy Way," was read by Mrs. L. C. Devall.

The members agreed to send towels to the T. B. Colony as the personal service work. Meeting was closed with prayer by Mrs. Robert Smith. The circle is sponsoring an Easter Egg Hunt for the Sunbeams under the leadership of Mrs. H. A. Dunahoo.

To Relieve
Misery of
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Take 666
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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

Contest Preparation for District Conventions

Perhaps the most interesting part of our District Convention programs is the contest period. Here we have the Story Hour members tell Bible stories, the Juniors repeat the memory verses for a year, Intermediates demonstrate their ability as a "swordsmen," and Young People bring messages based on the theme for the year. Each union is supposed to train ALL their members and pick their best who will compete with other winners in the church (in case of two or more unions in the same department of the church), and the church will send their best to the association where the winner for the association will be chosen. This winner in the association will represent the association at the District Convention. NOW is the time for unions and churches to have their contests. Associations should have their elimination contests at the next regular associational meeting, or at a call meeting in May. Remember the whole purpose of these contests is to develop the young people in all departments, ALL OF THEM. The truth is that every one who trains is a WINNER even though he does not win first place.

Pontotoc Has Interesting Training School

During the week of March 3-8 four classes were taught to the four departments of the Training Union in the Pontotoc Church. Mrs. Turner Bigham, Rev. Robert Ray, Mr. Auber J. Wilds and Dr. B. B. Hilbun made up the faculty. Stewardship books were used in all departments and the interest seemed to be the best that had ever been manifested on the part of the Training Union. An unusual thing was very noticeable: On Sunday night at the Training Union the attendance was less than 70, which was an average Sunday night attendance; the attendance on Monday night was 10 more than on Sunday night and each night at attendance grew, going to 103 on Thursday night. Between classes lunch was served by different circles of the W. M. S. and a fun period was enjoyed. "Jerry" was there with Mr. Wilds to the delight of all, especially the boys and girls. It was a good week, and long to be remembered by all those having part. Dr. Hilbun, pastor, and Mr. Herschell George, director, are to be congratulated on the fine work being accomplished.

Clark and Liberty Associations Combine in Church-to-Church Campaign

Last week was a great week for Clark and Liberty Associations. Never before has your State Training Union secretary seen more faithful cooperation on the part of the

moderator and Training Union director of an association than proved to be the spirit of Brother W. L. Meadows, moderator, and Brother J. A. Fortner, Association director. Three churches a day for nearly every day during the week were visited, and on Sunday a rally at the Quitman Church in which representatives from a number of these churches were present was held. The Training Union spirit was revived and a number of unions are beginning to function again after a lapse caused by the extreme weather combined with sickness. The program consisted of a talk on the Cooperative Program by Brother Fortner, a brief word of encouragement by Brother Meadows, a presentation of the claims of the Baptist Orphanage by Brother Bryan Simmons, who was with us for several days, and a talk in which the rightful place of the Training Union in the life of the church was emphasized by State Secretary Auber J. Wilds.

Training in Church Membership is the title of our oldest Study Course book. It is a brief discussion of Baptist beliefs and has proved to be a great blessing to thousands of young Baptists who were longing for just such information. This book continues to be one of the most popular in our study course list, and we recommend it for study now, or especially just preceding your revival.

Horn Lake Organizes Two New Unions

Horn Lake, DeSoto County, recently had a Training School with their pastor, Rev. Andy Hardy, student in Union University, Jackson, Tenn., leading. They had three splendid classes, one for intermediates, 20 enrolled and 18 taking the examination and qualifying for the diplomas; 12 young people who qualified for the diploma; and 16 adults who qualified for a seal for the book, "The Fine Art of Soul Winning." In addition to the study of these books, two new unions were organized. The pastor and church are happy in the progress being made in every phase of the church life.

A Fine Response to the "Sixty Wanted"

Two weeks ago we had a word in this space regarding our summer program in which we said we wanted "60 volunteers." Already we have had responses to this request and the list continues to grow. We rejoice in the fact that many young people, school teachers and students especially, delight to give their leisure time to the Lord. The program, as announced, will be a five-weeks' program running from July 14th through August 16th. In addition to this special work we will have other workers who will give one or more weeks during the month

of June.

What Did the Mail Bring You This Week?

This week we mailed out from our office material to all Junior, Intermediate and Young People's Unions about the contests to be held at the District Training Union Convention. This material tells about the Story Hour Bible Story, Junior Memory Work, Intermediate Sword Drill and Young People's Better Speaking contests. Our mailing list is not perfect so it may be that some leader who reads this did not get this information; if not, first ask the husband or someone else if they have it at the office or store!—if not, drop us a card and we will be happy to send it to you.

Contest Plans

Our plans for the contests to be held at the District Conventions that begin June 19th and run through July 5th are that every union will train every member and have a contest selecting their best. This one will compete for first place with other winners in the church if the church has more than one union in that department, the winner in the church will compete with other church winners in the association, and the winner in the association will represent the association in the contest at the District Convention. The district winners will then compete for first place at the State Convention that meets at First Church, Laurel, November 27-28-29. We hope every leader will cooperate in these plans.

MACEDONIA YOUNG PEOPLE GO FORWARD

The young people of the Macedonia Baptist W. M. U. have completed reorganization and are ready to do better work. The W. M. U. under the leadership of Mrs. Hugh Lee is fostering for auxiliaries with the Sunbeams as the oldest in the church. They have been going for several years and have done work that will count for good in the years to come. Miss Arva Hinton, Sunbeam leader, was not able to observe Focus Week on account of illness but with the help of others gave a program on Home Missions (Scripture verses) which was appropriate before Week of Prayer March 4-8.

The R. A.'s and G. A.'s met together January 31, at the church for a brief discussion of plans and ideals for the year's work after which they went to their rooms for World Comrade program and to organize. Mrs. P. E. Slade is counselor for G. A.'s; Hazel Odom, president; Jane Odom, vice president; Lorene Massey, secretary - treasurer, and Evelyn Hinton, program chairman. Ralph Davis has been faithful since the organization of the R. A.'s Dec. 1938, is proof that changes in leadership should not be made often.

The Y. W. A., our youngest organization, is under the leadership of Mrs. Hattie Lee. Officers are as follows: Cora Joyce Merritt, president; Ora Nell Davis, vice president; Nola Mae Gillis, secretary-treasurer. All committee chairmen have been appointed by the president and we are looking forward to the purpose of the auxiliary

being fulfilled in the lives of our young women. Mrs. Inman Merritt, Young People's Director, Macedonia W. M. U.

—Cora Joyce Merritt, Reporter

SOUTHWESTERN

At the recent Texas Sunday School Convention at Harlingen, Southwestern Baptist Seminary was host at a unique reception. On the occasion of the Convention's first visit to the Rio Grande Valley, President L. R. Scarborough and several other faculty members entertained friends of the Seminary at the Floral Mills Carter Citrus Grove. This grove of two hundred acres was an endowment gift to the Seminary by Mrs. Carter of Mercedes, Texas. Several hundred guests journeyed the forty miles from Harlingen for the reception at which they were served all the grapefruit they could eat. Dr. Scarborough reports only slight damage done to the valuable citrus trees in the grove during the recent freeze.

Dr. Scarborough is this week in a revival meeting with the Temple Baptist Church, Wilmington, N. C., Dr. A. J. Barton, pastor.

S. S. AND B. T. U. ATTENDANCE

	SS	BTU
Jackson, First	1136	242
Jackson, Calvary	1115	
Jackson, Griffith	715	303
Jackson, Parkway	458	262
Jackson, Van Winkle	117	
Jackson, Southside	85	61
Jackson, Northside	179	44
Heuck's Retreat,		
Lincoln County	83	
Pace	62	48
Vicksburg, First	540	182
Concord-Franklin	50	
New Albany	271	97
Fellowship-Lorman	25	29
Main St., Hbg.	515	145
Bethlehem, Jones	121	118
Eden	18	22

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JACKSON, MISSISSIPPI



"Little" Miss Mary Cornelia Murphree, Shelby, Miss., is pianist for the Kingdom Builders Bible Class of men in our church. This very talented young lady, ten years old, plays practically every hymn that is ordinarily used in a Baptist church, entirely by ear, and has attracted unusual attention in this community because of her talent.

The men's Bible class boasts of having the youngest pianist of any class in the state.

J. J. Burson, Pastor.

FROM OLD RECORDS

—o—

(Pastor W. C. Wood of Crosby, Miss., found this old record concerning Ebenezer church in Wilkinson County yellow and ragged with age. Ebenezer church is one of the oldest in the state, organized in 1806.)

Be it Enacted by the Board as authorised (authorized) by an act of the Legislature of the state of Mississippi passed (passed) on the 12th day of February 1833 Incorporating the Baptist (Baptist) church Ebenezer that from and after the passage of this act by said Board it shall not be lawful for any preacher of the Gospel to Preach in said Church without consent of the members thereof, on pain (pain) of paying the sum of twenty five Dollars, for the use of said church, for every such offence (offense) so committed, and if any person should Incourage (encourage) or Cause preaching to be done in said church or within the bounds of this Incorporation without the consent of the members as aforesaid every such person he she or they so offending shall forfeit and pay for every such offence (offense) the sum of fifteen Dollars to be applied as aforesaid to be recovered before any magistrate or Court having jurisdiction thereof, provided such preacher professes (professes) the doctrines which is known by the name of Camalites (Campbellites), or professes (professes) to be a follower of A. Camel (Campbell), and any person professing (professing) the doctrine (doctrine) that is known by the name of the seeds doctrine (doctrine) is debared (debarred) in like manner, with the like penalty provided also not withstanding any presbyterian Minister in good standing in the Presbyterian Church shall have the privilege at any time of preaching and the doors will be open to such at all times and more-

over we invite such to come and preach for us, also all Methodist Ministers of good standing as required above hath the same privilege and the same invitation to come and preach for us, and if any person bringing ardent spirits of any kind to Ebenezer Church for the purpose of selling or Giving to their friends, or any other Article such as Cider, beer, Cakes, or fruits of any kind so as to disturb the Congregation by Causing any unusual stir (stir) among the people, or any part of of them shall for every such offence (offense) pay the sum of fifteen Dollars for the use of the Church as aforesaid if a white person, and if a slave either male or female he she or they so offending shall receive on his her or their bare back Lashes not exceeding twenty five, by order of such Justice of the Peace before whom such conviction may be had, Provided however that on the Payment of a fine not exceeding fifteen Dollars and costs by the owner of said slave or slaves or of some person in his her or their behalf, at the time of the conviction of the aforesaid Crime, the Punishment by stripes shall in that Case be remitted.

And be it further enacted that if any person or persons shall cause disorder at Ebenezer Church at any time by quarrelling or fighting any other person, so as to disturb the Congregation, shall for every such offence (offense) forfeit and pay the sum of twenty five Dollars, to be recovered Instant on before and Justice of the Peace convenient to be had, said sum or sums to be applied to the benefit of the church aforesaid.—1st November 1834.

L. Perkins, Prst.
H. Hunt, Secy.

—BR—

CO-LIN B. S. U. INSTALLS NEW OFFICERS

—o—

Last Sunday evening the officers of the Copiah-Lincoln Junior College Baptist Student Union turned the reins of leadership over to the new council in a very effective and inspiring installation service.

The two councils marched into the chapel as Miss Eva Boyd played the march. The council members were then recognized in an introduction that gave the name and office of each officer. Mr. James Fairchild, local B. S. U. secretary gave briefly the purpose and aims of the B. S. U. followed by an expression of appreciation for the splendid work done by the council this year.

The message of the evening was preceded by a violin solo, played by Miss Simmie Hazle Roberts. Mr. T. C. Clark, senior at Mississippi College, and State B. S. U. president during the past year, delivered the installation message. The message was very forceful and offered a challenge not only to the new council, but to all to place Christ first. Mr. Clark's talk was based around the thought that "The best we can do, is the least that we can afford to do for Jesus Christ."

The newly elected officers are: B. S. U. president, Alvin Smith; membership chairman, June Myers; social chairman, Kathryn Lewis; devotional chairmen, Annie Ray Howell, and William Curtis; secretary,

Mildred Smith; reporters, Fannie May Howell and Joseph Hoff; personnel director, Etha Freeman; song leader, Tom Moak; pianist, Mildred Cox; Y. W. A. president, Aileene Raiford; Sunday school class presidents, Carrie Mae Davis and Paul Tucker; B. Y. P. U. presidents, Long Union, Iris Henley; Smith Union, Mae Pevey; Fairchild Union, Frances Neal.

At the close of the message, Miss Lofton presented to Mr. Smith, the new president, a lighted candle which represented the light of Christ. Mr. Smith accepted the challenge to lead the new council in holding up the light of Christ on the campus. All new officers quoted the pledge, "I purpose so to live on the Copiah-Lincoln campus, that if I were the only Christian on it, others might come to know Christ through me." The B. S. U. aim is "Our Campus For Christ."

—BR—

COLDWATER, NESHOPA

—o—

It was a joyous day with the people of Coldwater Baptist Church, Neshoba County, last Sunday, because we had our first preaching service in the new church building.

These people are really to be commended in the very splendid task that they have done. They have almost completed an up-to-date two story structure with nine Sunday school rooms and secretary's office and a 12x54 hall in basement and a 40x54 preaching auditorium on upper floor. This auditorium is practically completed and there is no crushing debt.

As pastor I rejoice with these people for more reasons than one. We have seen victory come out of apparent defeat. This congregation

had a splendid building burned a few years ago. We further rejoice because this is one of the two churches in the county that carries the Co-operative Program in its budget (Spring Creek being the other one, and the Lord gives me the joy of being pastor of this church also.) Then this is the second church building that I have had the joy of leading in their construction of in less than two years that I have been in the county. To Him be the glory.

Pray with us in the work at Coldwater that this splendid plant might really be used in His service in a big way.

Fraternally,

H. L. Byrd, Pastor

—BR—

MRS. ADA HALL

—o—

Mrs. Ada Hall, faithful member of West Side Baptist Church, Natchez, died February 4. Only the husband and one daughter, Mildred, a member of West Side were in the city. An older daughter came from New Orleans. A son in the Marines could not attend.

Services were conducted at West Side Church by her pastor, Rev. Jim Smith, assisted by Dr. W. G. Sullivan and Elmer Bearden.

Mrs. Hall was faithful to the W. M. U., prayer meeting and church services and took a deep interest in spiritual things. Her death was the first in the membership of West Side.

—C. S. Lumbley

WOMEN! Relieve "Trying Days" by taking Dr. Pierce's Favorite Prescription over a period of time. Helps build physical resistance by improving nutritional assimilation.

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SPARKLING, happy carefree eyes aren't a matter of birthdays . . . many a youngster just starting the battle of life is already handicapped by defective vision, while many an oldster is free of eyestrain . . . through the aid of plenty of glareless light for easy, comfortable seeing. You, too, may have eyes without birthdays . . . if you have your eyes examined regularly, and begin to Light Condition your home.

Mississippi Power & Light Co.



FROM SHAW TO LIBERTY



REV. C. M. DAY, Pastor
Liberty Baptist Church

Rev. C. M. Day who recently became pastor at Liberty is a native of Pontotoc County, a graduate of Ole Miss and of the Southern Baptist Theological Seminary.

Coming from Bloomfield, Ky., to Shaw some three years ago he has builded well on the foundation laid by his predecessors. Additions have numbered about 200. Even on his last Sunday at Shaw three professed faith in Christ.

The Cooperative Program has been regularly supported, the Sunday school enrollment is now the largest in the history of the church. Recently the church was repaired at a cost of about \$500.

While pastor at Shaw brother Day also served Blaine and Fairview. Both of these churches have made splendid progress under his leadership. All three churches have the Every Family plan.

ANNUAL MEETING

The Relief and Annuity Board of the Southern Baptist Convention held recently in Dallas, Texas, its annual meeting. This Board is rounding out twenty-two years of real service to Southern Baptists. We give here a summary of the progress made through the years—with particular emphasis on the achievements of 1939.

Our Relief Work

One hundred and twenty-eight new beneficiaries were added to the rolls of the several states during 1939. Now the total stands at 1322. Total benefits paid during 1939 were \$97,958.02. Total relief benefits since 1918 amount to \$2,187,086.02. Note: Cooperative Program receipts (3 1-3 percent allocation) amounted to \$33,646.09, \$54,316.93 came from interest on invested relief funds, bequests and fellowship offerings.

Annuity Plans

There are 11 annuity plans in operation (Old) Annuity, Special Annuity, Special Deferred Annuity, Service Annuity, Age Security, Institutional Plan for Orphanages, Foreign Mission Board Plan, Educational Institutions Employees Retirement Plan, Baptist Board Employees Retirement Plan, Savings Deposit Plan, and the Convention Ministers Retirements. Plans paid in dues and premiums a total of

\$359,757.33. Total annuity reserves stand at \$4,000,233.43. Present active membership totals 5,610.

Convention Ministers Retirement Plan

Every state in the Southern Baptist Convention has adopted the plan. Eleven states have plan in active operation. Premiums paid last year \$199,681.71. (South Carolina paid for full year and the other ten from 5 to 11 months). 3500 preachers and 5000 churches are now cooperating. By July 1, 1940 4,000 ministers and 6000 churches are expected to be in.

Forty ministers — 15 in South Carolina and 25 in Texas are now enjoying annuities.

Final Statement

Total Income for 1939.....	\$715,342.47
Total Income for 1938.....	\$539,279.16
Expenditures for 1939.....	\$535,124.28
Expenditures for 1938.....	\$464,542.49
Excess Income for 1939.....	\$180,218.19
Excess Income for 1938.....	\$ 74,736.67
Total Assets 1939.....	\$4,774,475.26
Total Assets 1938.....	\$4,604,498.08
Increase in Assets.....	\$ 169,977.18
Invested funds earned 4.41%.	

Auditor's Statement

"Your books and records have received the usual careful attention and are being kept in the usual accurate manner. The administrative and office duties have greatly increased during the current year and this increase has been handled with a minimum increase in home office expense. It is very gratifying to note the rapid growth the Board has made during the current year and the broad field of service it is now rendering."

We wish to acknowledge the great service Dr. Thomas J. Watts, the executive secretary of the Board is rendering. He has associated with him a very competent group of business men and ministers in the city of Dallas who serve us as local members of the Board and give their time and talent without salary. God has truly led these men through the years. We are praying for His continued leadership.

C. J. Olander,
Mississippi Member

NOW A BAPTIST

I am using the Baptist Record as a means of getting better acquainted with the Baptist people of Mississippi. I have been preaching the gospel for sixteen years in the Methodist church. When I was a boy I joined the Baptist church but later united with the Methodists. Was called to preach and received my education in Trevecca and Asbury College, also had five years of correspondence work from Emory University. I was never entirely satisfied as a Methodist preacher so I recently united with Calvary Baptist Church at Jackson, Miss., was examined and ordained into the Baptist ministry in December by Dr. H. M. King. I am very happy in the church of my choice but am trying hard to be patient and pray on, till God calls me to a pastorate. To you who are in need of a pastor of the Baptist faith and belief, please give me a chance. For reference please write Rev. (Scotch) McCall of Jackson, P. O. Box 530, or Dr. H. M. King. Will all Christians help me pray that God will soon open

the way for me to get back into the work of the ministry that I love, for I want to lead souls to Him.

Rev. W. M. Tabb,
614 South President St.,
Jackson, Miss.

MISS ROBINSON AT HILLMAN

Miss Edwina Robinson taught the Hillman Y. W. A. study course during the week of prayer in February. The average attendance during the course was 80% of the student body.

The course featured Home Missions and the book selected was "Give Ye Them To Eat," by Mrs. B. A. Copass. Among the topics of interest stressed by Miss Robinson were migratory families, within the various agricultural sections of the country, and the missionary endeavors among the foreign races of the United States and its dependencies. Arrangements for the course were made by Helen Burnett, president and Bobbye McCoy.

—Gene Naylor, Reporter

SOUTHSIDE CHURCH, JACKSON

The B. A. U. had a pleasant social hour Thursday evening, March 14, a large company, delightful refreshments, and enjoyable games. A number were absent on account of sickness whom we hope to have at another such occasion in the near future. Officers elected for April are Mrs. Louis Seals, president; Mrs. Bunyard, vice president; group captains, Mrs. McWilliams, D. W. Everett, Mrs. Lottie Hill. The social committee: Mrs. Seals, Mrs. McWilliams, Mrs. Everett, and Mrs. Patterson chairman.

SHORT CREEK AND PROVIDENCE

Saturday night, March 9th, was a very precious service at Short Creek church in Yazoo County. There was a joint meeting with the Providence church meeting with us. The deacons who had previously been elected at both churches were ordained. Brother A. L. Goodrich preached the ordination sermon to the delight and edification of all. Bro. Speights, pastor of Short Creek, and brother Robins, pastor of Providence church were in charge of the program. The following were ordained deacons: For Short Creek—Lee Lammons and S. D. Harris; for Providence, Davis Hester, J. J. Milner, W. C. Kinard, and Marlin Kinard.

Both Short Creek and Providence are live, wide-awake churches and are doing a fine work under these two most excellent young pastors. Both are students of Mississippi College.—Reporter.

Jimmy: "But why do you keep on calling me Charlie? Didn't I tell you my name was Jimmy?"

Elsie: "Of course; how stupid of me! But I keep on thinking this is Wednesday night."—Cash Year.

BLUE MOUNTAIN B.T.U.

Miss Elizabeth Majors, Baptist Training Union director of Blue Mountain College, announces the election of the following Training Union presidents for the second semester:

Helen Nobles, Newport News, Va.; Verna Mae Bingham, Memphis, Tennessee.; Doris Tidwell, Lexington; Helen Rigby, Pope; Margaret Adams, Elizabethtown, Ky.; Martha Frances Beaty, Jackson.

PASCAGOULA

The Junior B. A. U. of Pascagoula, Miss., held their monthly business and social meeting at the home of Mr. and Mrs. Robert Lyn with twenty-two present. The president and the group captains and the pastor planned the program. During the program planning one of the group captains was converted.

The social part of the evening and the delicious refreshments served were enjoyed by all.—Jr. B. A. U.

SUNDAY SCHOOL LESSON—

(Continued from page 10)

No! No!! I want to go to heaven, because that is the only place I can go and stay out of hell! Listen to me good now. If that is the only reason you have for wanting to go to heaven, you'd be in hell when you got to heaven. Wait a minute! I believe in a literal hell myself, but a chap gets into hell primarily because he has a hellish heart within. He goes there because that is the only place in the wide universe of God that he fits into.

But the man who goes to heaven goes there because he has the spirit of heaven within. He goes there because he has a heart within which loves the heavenly place, and appointments, and people. And chief of those is Jesus. Listen to Him, "I am with you." All right, Lord, then I will be in heaven right here on earth, in heaven, in the foretaste of it, in the enjoyment of the earnest of it. Very well, then, I am with you, so you need not worry or be anxious about anything. I will provide your needs as I provide the lillies, and will feed you even as I feed the birds, and my presence shall go with you and I will give you rest, here and hereafter.

Way "Build-Up" Helps Will Interest Women

The cause of a woman's periodic suffering from headache, irritability, cramp-like pain, may be functional dysmenorrhea due to a malnutrition, a condition that is often helped by CARDUI.

Principal way CARDUI helps is by stimulating appetite and the flow of gastric juices. Thus it may aid digestion; help build up a woman's strength, energy and nerve-force; so increase physical resistance to periodic discomfort.

It also helps reduce periodic distress for many who take it a few days before and during "the time." Your confidence in CARDUI is invited by its 50 years of popularity.

Already Dissolved
All Ready to Relieve
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Liquid CAPUDINE

Mississippi Baptists Get the Truth

We give here a complete analysis of receipts and disbursements for January 1940, the first month of the year.

Receipts

Cooperative Program	\$ 10,161.24
Designated	13,564.04
Five Thousand Club	1,916.70
Total	\$ 25,641.98

Overhead and Promotional Costs

Convention Board Office	\$ 1,605.40
Five Thousand Club	773.45
W. M. U.	692.86
Total	\$ 3,071.71

By the simple process of old fashioned long division below we find the percentage to be .119—call it 12%.

Here it is:

25,641.98	3,071.7100	.119, call it 12%
	2,564.198	
	507.5120	
	256.4198	
	251.09220	
	230.77782	
	203.1438	

Mississippi Baptists need not be ashamed of this record. It is so good you hardly have to defend it.

The distribution of the \$7,089.53 available from the Cooperative Program is as follows:

Executive Committee	40	\$2,835.81
State Missions	25	1,772.38
Christian Education	25	1,772.38
Orphanage	06	425.37
Ministerial Education	03	212.69
Miss. Baptist Hospital	01	70.90
Total		\$7,089.53

Designated gifts were as follows:

Foreign Missions, "Lottie Moon"	\$ 7,213.00
Foreign Missions, Designated gifts	387.20
Home Missions, Special Designated Gifts	12.94
Home and Foreign Missions, Designated Gifts	2.90
Training School Building Fund	498.84
W. M. U. Specials, For Training School Scholarships	244.55
Baptist Bible Institute	11.00
Ministerial Education, Mississippi College	8.24
Hundred Thousand Club	614.84
Relief and Annuity, Fellowship Fund	38.81
Relief and Annuity, Derma Church for Retirement	1.64
Margaret Fund, For Education of Children of Missionaries	8.35

MISSISSIPPI BAPTISTS GET THE TRUTH

The figures herewith presented show nearly \$3,000 of \$10,000 Cooperative Program receipts in January going to Causes beyond Mississippi, the remainder working for Christ within Mississippi.

These figures show \$9,000 of the \$13,000 designated receipts going to Causes beyond the State.

Both the Cooperative Program and designations are part of our work. We are for both as we are for both our right and left hand.

These figures show nearly \$12,000 of the \$25,000 total January receipts going to Causes beyond the State—almost 50%.

These figures show total overhead and promotional costs to be not quite 12% for January.

These figures show overhead and promotional salaries to be \$1271.66 of the \$25,641.98 total.

Our God is Great! His business is great! Let us as His people be big hearted, far-visioned, vs. little, cheap and false.

"Now Club," Special Gift by

Mrs. Harris	25.00
Baptist Orphanage, Designated Gifts ..	404.16
Baptist Orphanage, Building Fund	629.68
Convention Pledge, Woman's College ..	90.00
State Missions, Designated Gifts	28.92
State Missions, Meetings by E. D. Estes	23.71
State Missions, Meetings by M. E. Perry	11.33
Mississippi Woman's College, Paid on Notes	241.50
Mississippi Woman's College, Paid Interest on Notes	30.25
Mississippi Woman's College, Gifts	6.00
Miscellaneous	611.54
Baptist Record, Subscriptions, Advertising, Obituaries, Etc.	1,637.44
Total	\$ 13,564.04

Note that over \$9,000 of the \$13,000 designated went to Causes beyond the State. Note further that the W. M. U. expenses amounting to \$692.86 for the month brought in most of that \$9,000+ and at the same time had part in Cooperative Program receipts as well as some monies sent direct.

Please remember that these offices and field workers have as much to do with designated receipts as with Cooperative Program receipts:

W. M. U. expense is itemized as follows for January:

January Salaries	\$215.00
January Traveling Expense	22.25
January Office Rent	20.00
January Postage (5000—3c Envelopes) ..	150.00
January Telephone	3.71
January Office Supplies	10.96

January Printing:

W.M.U. Charts	20.00
1500 Mission Study	12.25
7000 W.M.U. Report Blanks, White	
2400 Y.W.A. Report Blanks, White	
2500 R. A. Report Blanks, Blue	40.56
4000 G.A. Report Blanks, Green	
3600 Sunbeam Report Blanks, Buff	
2000 Personal Service Blanks	10.40
6000 Officer's Guides	175.25
1500 Stewardship Cards	8.00
Miscellaneous	4.00
Total	\$692.86

Five Thousand Club expense is as follows for January:

January Salaries	\$350.00
January Traveling Expense	315.37
January Supplies	1.53
January Telephone Calls65
January Printing Field Workers Cards ..	23.05
January 9516 Certificates	56.75
January 3000 Receipts	26.10
Total	\$773.45

Do you remember the ice and snow, the colds and flu, the disrupted services back in January? What heroes and heroines of the Faith thousands of Mississippi Baptists were to carry on for Christ's sake!

We must not fail the many hundreds of missionaries who have gone out to preach Jesus.

Do you see any "boggers" in the figures above? You have possibly heard that high salaries "eat up" just about all the mission money. Of the \$3,071.71 overhead and promotional costs let us see how much is salary cost.

Salary figures in the analysis total \$1271.66. As follows:

Convention Board	\$ 706.66
W. M. U.	215.00
Five Thousand Club	350.00
Total	\$1271.66

There we have \$1271.66 salary in overhead out of \$25,641.98 total receipts.

Keep in mind we are discussing overhead now, the thing the carping critics point to.

Another thing—right at 50% of all January receipts went on to Causes beyond Mississippi. Whereas, the very wise "in their own sight" critics of the work of our Lord would have you believe most of it is foolishly spent at home.

OLD SERIES
VOLUME LXI

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